

# Christian Courier

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CHRISTIAN COURIER

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## Most agree on value of CBC but question funding

Alan Doerksen

ST. CATHARINES, Ont. — The Juneau Report has been getting mixed reviews from CBC supporters. Federal Heritage Minister Sheila Copps has spoken out in support of the Juneau report on the future of the Canadian Broadcasting Corporation. Copps says no method of financing the CBC should be ruled out, but she has not committed herself or her government to one particular funding method.

Some of the key recommendations of the report are:

- eliminate most advertising on CBC television;
- move CBC headquarters from Ottawa to Montreal;
- cut spending at CBC by two per cent a year (about \$30 million) and cut National Film Board (NFB) spending from

\$82 million a year to \$56 million;

- cut most sports coverage from CBC TV;
- a communications distribution tax of \$9 a month for all Canadian households;
- a 7.5 per cent tax on cable TV bills and other telecommunications bills to support CBC;
- a licence fee tied in with the income tax system to support CBC.

Thomas Curzon, senior director of media and public relations for CBC in Toronto, says, "We welcome the report." At present, CBC gets about \$300 million from advertising, but Curzon says, "we would welcome getting out of commercialization."

If the federal government chooses to adopt the report's recommendations, Curzon says,

"we are obliged to follow the government's mandate."

### Our niche

"The whole raison d'être for the CBC is to produce Canadian entertainment," comments Curzon. "There's our niche."

CBC should produce programs "reflecting Canada's regions to each other." If CBC doesn't produce this type of program, other networks won't, he asserts. Curzon warns that privatization of CBC would be dangerous, but he refuses to comment on the Juneau report's fundraising proposals.

Bill Van Dyk, an administrator at Christian Horizons in Elmira, Ont., and a computer and communications consultant, says he and his wife enjoy both CBC radio and television. "We really feel it

fills a need" for non-commercial television, he says. "Most of the Canadians we know like CBC."

Van Dyk has mixed feelings about the Juneau Report. He supports the idea of a communications distribution tax. "I would consider \$9 a month

a bargain."

But Van Dyk doesn't like the idea of adding a tax to cable TV and other bills. "We're not pleased with the cable TV system as a whole," he says. If such a tax were introduced, "if you did not have cable TV,

See CBC SEEN page 2...

## Two B.C. scholars spar over God and morality



Scott Fast (left) and Michael Horner get ready to debate

James Kwantes

ABBOTSFORD, B.C. — Does morality need God as a foundation? That was the topic of a debate at the University College of the Fraser Valley between a Christian philosopher and a local political science instructor.

And although both debaters affirmed their belief in God to an audience of about 250 students, the evening ended with one asserting that God is necessary as a foundation for morality and the other one arguing he is not.

Political science instructor Scott Fast opened by asserting that moral societies can exist without a belief in a God-centred moral order, citing classical Greek society as an example.

See DOES GOD page 2...

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### In this Issue

The life of Dutch theologian Gerrit Cornelis Berkouwer .....	p. 10
Does the Harris government cause justice delayed? .....	p. 12
Two guys over 60 talk about witnessing .....	p. 14

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## News

# CBC seen as protecting Canadian culture

... continued from page 1  
you would not be supporting CBC."

Introducing a licence fee would be a good idea as long as there was no additional government paperwork involved, Van Dyk suggests.

Van Dyk likes the idea of no commercials on CBC TV. "I think that would be absolutely great. [I'm] sick of the relentless onslaught of commercials on TV."

But he does not want CBC TV to drop its sports coverage. "Saturday night hockey is such a long-standing tradition. I'd be sad to see it go."

The CBC should not move its headquarters from Ottawa to Montreal, but it should maintain a strong presence in all regions of Canada, says Van Dyk. The CBC should show a strong interest in Canadian fiction writers and entertainers, he continues. "If they give some encouragement at the start, those people will go on to do well." CBC TV could use more Canadian content, says Van Dyk, suggesting a level of 75 per cent of programming. He personally appreciates CBC TV programs like *The Fifth Estate* and *Venture*. "They're always better than I expected."

Van Dyk believes the federal government will adopt the Juneau report's recommendations.

## 'Very much a Canadian presence'

Joachim Segger, a professor of music at The King's College in Edmonton, says, "CBC is very much a Canadian presence.... I feel CBC radio is one thing that makes Canadians Canadian."

Segger enjoys listening to CBC radio — both AM and FM, especially classical music programs. "I don't watch all that much TV," he adds.

Segger agrees with the Juneau report's recommendation that CBC TV should cut out most commercials. Regarding funding, he says, "I would prefer if things would stay the way they are." The idea of a monthly tax is "not a bad idea" but \$9 a month would be "kind of steep," comments Segger.

Adding a special tax to telecommunications bills would be more a hidden approach, but it would not affect everyone. Segger would prefer a tax for all Canadians.

In regard to a possible corporate move, Segger says he'd rather have CBC headquarters

stay in Ottawa. He adds that Western Canadians like to complain that they don't get as much airtime on CBC as central Canada does.

Segger does not like the suggestion of cutting funds to the National Film Board. "In prin-



Joachim Segger

ciple, I don't like cutting of funding to artistic endeavors.... It really ends up hurting the artist who's on his way up." In general, he says, CBC is doing a good job of promoting Canadian writers and musicians.

The Juneau report was not a waste of time, asserts Segger. "I think it's been worthwhile because it's brought the issue of funding to the fore." Segger hopes the federal government will adopt the report's recommendations.

## Film board overrated

"I think the CBC and NFB are absolutely necessary," says Peter Pereboom, a youth pastor for the First Christian Reformed Church in London, Ont., who also teaches film at the University of Western Ontario. In 1980, Pereboom worked for NFB for a summer while studying at Calvin College.

Pereboom accepts the idea of possible cutbacks to NFB. "It was a tremendous institution in its day [but] it just doesn't seem to be viable anymore." Now, NFB is "a bit of a dinosaur" and is poor at distributing its films.

If CBC TV cut out all advertising, Pereboom says, "I'd love that. But they'd have to make certain that the up-front funding is enough." If there was no advertising, the future of the CBC would depend on political goodwill, he adds.

Pereboom enjoys TV sports, but would not mind if CBC cuts back on it. But he notes that

sports coverage is "a money-maker for the CBC."

Pereboom sees the possible move from Ottawa to Montreal as "a goodwill gesture to Quebec." But he prefers to keep the CBC in Ottawa since it is a bilingual city and Montreal is becoming less of a Canadian city, in his opinion.

The idea of a communications distribution tax would make more sense if it was progressive, so that richer people would pay more per month, suggests Pereboom, who adds that he is "happy to pay taxes" to support CBC. A tax on cable and other bills would also be a good idea and would be "fairly indiscriminate."

CBC plays an important role in Canadian culture, suggests Pereboom. "Once you grow up with it, it becomes unthinkable not to have it." CBC helps protect our culture from "that giant neighbor to the south." Other TV networks like CTV and Global "just run American shows in prime time all night," he adds.

CBC does "an excellent job" of promoting Canadian musical and artistic talent, says Pereboom. He expects the federal government to adopt the report's recommendations.

# Does God provide logical foundation for morality?

... continued from page 1

"There's was no better or worse than our society," said Fast, who grew up in a Mennonite home. "There seems to be a quantum amount of good and evil in most societies, regardless of moral order."

Fast maintained that belief in God does not hinge on this question, saying that both non-Christians and Christians can take a variety of positions on it. He said the two biggest reasons for the ungluing of morality in today's society are increasing urbanization and a social structure more permissive than ever before.

## Rejects moral relativism

Michael Horner, an Abbotsford Christian involved with Campus Crusade for Christ, said his arguments are based on two principles: that objective moral principles exist, and that God provides the most logical foundation for these moral principles. He said other



Michael Horner talks with interested students after the debate.

explanations, such as the social contract explanation of morality, are based on moral relativism.

"Our reactions and judgments reveal that we think objective moral principles exist," said Horner, citing near-universal

revulsion at Nazi medical experimentation on people, or the past oppression of blacks in the United States. "If we adhere to cultural relativism, there are no universal human rights and Nuremberg was simply a kangaroo court."

## Father kind by nature

Fast agreed that objective moral principles exist and told the audience he was neither a moral relativist nor an atheist. But he said the "knee-jerk reaction of moral abhorrence" at terrible crimes is insufficient evidence that objective moral principles are infused by God.

"We can find patterns in the morality of many different cultures. This does not mean all the moral principles came from the same God," said Fast.

Fast said that in a conversation with his father, "a good Christian man," his father attributed his finer attributes to his Christianity.

"I said, 'Father, even if you were not a Christian, you would not hurt anybody. It's not in your nature,'" said Fast.

Horner responded by arguing that God infuses moral principles into our psyches.

"If there is a God who is holy and good and unchanging, we can be consistent on this,"

said Horner.

The debate got testy at times. At one point, Fast responded to what he felt was Horner's "pigeon-holing" of his religious beliefs: "He seems to know the mind of God and the mind of man in a way that is most remarkable," Fast said.

Fast ended by asserting that morality is about putting yourself in other people's shoes.

"Reason and morality are here to be used by human beings to best order society," said Fast. "If we do it well, God is happy; if we don't, which is more common, he is not."

Horner ended by telling the students about how God has made a difference in his life.

"God has provided a forgiveness when we fall short of those commands that are written on our heart," said Horner, a member of the Society of Christian philosophers.



## News

# Classis GR East affirms CRC homosexuality report

**Marian Van Til**

GRAND RAPIDS, Mich. — In the wake of a letter from the theology professors at Calvin Seminary and a recommendation from the council of Plymouth Heights Christian Reformed Church, Classis Grand Rapids East of the CRC affirmed at its January 18 meeting that it adheres to the denomination's 1973 report on homosexuality.

While the classis had approved guidelines for ministering to homosexuals at an October 1995 meeting, it rejected statements from a minority report which said homosexual orientation is an example of sexuality distorted by the Fall, and that the church should call to repentance active homosexuals to whom it ministers.

That led some to believe that the classis could no longer live with the 1973 synodical report, which calls for compassionate ministry to homosexuals but says homosexual relationships

are sinful and not what God intended.

Dr. Ronald Feenstra, a seminary professor of systematic and philosophical theology, was an observer at that fall meeting. He says he saw then the potential for misunderstanding.

## Seeking affirmation

After the October meeting, the seminary made public a communication (letter) which it sent to the classis reaffirming the CRC's stance on homosexuality. The communication commended the classis for its initiative in developing ministry guidelines, but expressed regret that it did not speak with "moral clarity" on the subject of homosexuality itself (see CC Dec. 15, 1995). Fourteen professors, including Feenstra, signed the letter.

Also after the fall meeting, retired seminary professor Wilbert Van Dyk sent a letter of similar concerns to his church council at Plymouth Heights

CRC, part of Classis Grand Rapids East, says Feenstra, who was also at the January 18 meeting, this time as a delegate.

The Plymouth Heights council agreed with Van Dyk's concerns and presented a recommendation to the classis's January 18 meeting. It was officially that recommendation which the classis approved, not the professors' communication, explains Feenstra.

(Such a "communication," which does not have the status of items brought by church councils, was the only workable means by which a group such as the seminary professors, who attend various churches in the classis, could get a message to classis.)

## Parameters comply with synod

The passed recommendation says: "In providing parameters for ministry to persons who are homosexual, Classis Grand Rapids East adheres to the 1973

synodical decisions on homosexuality."

Among the grounds supporting the adopted recommendation, the classis noted that "it is important to provide clarity on this issue" and that "we must emphasize both the pastoral aspects of ministry to homosexual persons as well as the denominational understanding of the teaching of Scripture."

Feenstra is happy with the classis' latest action. He says, "I would judge their acceptance of this recommendation adequately addresses the concern the

seminary professors raised."

But some delegates still didn't feel the affirmation was necessary. Rev. Morris Greidanus, pastor of First CRC in Grand Rapids and chair of the January meeting, insists that the original October statement by the classis "rested on the 1973 decision." He "saw no need for clarification within the classis," but admits that "perhaps that was necessary on the denominational scene."

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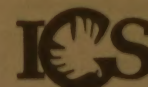
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## Editorial

# We need a revival of biblical literacy

A number of people in the Reformed community have expressed to me their satisfaction with our article about the Bible Marathon held in Jubilee Fellowship Christian Reformed Church of St. Catharines (see Jan. 19 issue). It seems that a group's commitment of reading through the Bible in one year struck a sympathetic chord with these readers.

Perhaps it reminded them of earlier years when reading through the Bible as a family at family devotions was a normal practice. In later years this practice was sometimes looked down upon as having been a bit slavish, and not all that interesting for the younger members of the family. Many of us know the in-joke about reading Psalm 117 at the table and the relief experienced by the children of having to sit through only two verses of Scripture. Of course, the payment came when Psalm 119 rolled

around, which, mercifully, was not read in its entirety in one sitting.

## Different shackles

Ah yes, those daily readings at the dinner table. Our parents did not even skip over all the begats, the instructions for the building of the temple and the repetitious offerings of all the tribes. We, their children, thought we would free ourselves from that servile routine by selecting "suitable" passages for table devotions. But our freedom simply led us into a worse kind of slavery: the slavery of the impulse and the whim. "What shall we read today?" "I feel like reading a psalm today." Or we resort to a devotional booklet that suggests a brief Bible passage, which you can skip by reading only the text and which focuses mainly on someone else's meditation for the day.

## The regime of daily readings

I was at a conference recently at which a speaker talked about biblical literacy. She said that her experience with teaching evangelicals was that few of them knew Scripture, especially the Old Testament, all that well. She found that Reformed students were biblically literate. But, she warned, the Reformed community is in the process of losing that heritage as it moves closer and closer to evangelicalism.

I agree with her, but I think that the problem is a little more complex. I think the decline in biblical literacy has to do with the impact of the visual media, as well as with the prevalence of the consumer mentality that makes people unwilling to submit to a regime of reading. And a regime it is. You cannot read through the Bible in one year if you're not willing to discipline yourself. But, as many of the participants of the Jubilee's Bible Marathon will testify, it is a rewarding discipline. Eventually your day is not complete without having been in the Word.

This year has seen another group of 40 Jubilee members commit themselves to Bible Marathon '96. Some of them are repeaters. I myself have chosen not to run but to walk through the Bible this time. That means that I will probably take three years to get through at my present pace. Running is nice, but you do miss a lot. Now I'm stopping to smell the roses, consulting the NIV notes or retracing my steps and rereading a former passage: Did Jacob really buy that piece of land in which Joseph was buried after the Exodus?

## A love for detail

I believe that those readers who liked the article so much have a deep love for the details of Scripture and experience them as a life-giving stream of knowledge. They would love nothing better than that Reformed

Christians would maintain their biblical literacy, and would be able to answer quickly if someone asked whether Zipporah was Moses' wife or sister.

That kind of information may seem trivial to some, compared to the mighty themes of salvation by grace as expounded in Paul's letter to the Galatians. But it really is not so trivial. Because the Old Testament stories affirm that life under God is not some disembodied kind of spirituality, but it is flesh and blood experiences which involve concrete decisions and consequences.

Detailed knowledge of the Scriptures is also a good sign of one's love for Scripture. Reading for detail is like reading and rereading a lover's letter. It roots us in the history of salvation and joins us with the patriarchs and that stubborn, beloved people called Israel.

A thorough reading of Scripture also provides us with an antidote to the North American virus of salvation by personality and subjectivism.

## A matter of identity as people

Finally, a diligent reading of the Bible will keep us from being assimilated too much into the culture of unbelief surrounding us.

Lately I've been reading two books written by Jewish authors. The one is the novel *Davita's Harp* by Chaim Potok; the other, the memoirs of Elie Wiesel entitled *All Rivers Run to the Sea* (I'm halfway through this one). I have been struck by the rich, earthy spirituality of both authors and their communities. I'm convinced that their intimate knowledge of the Torah has something to do with that. Both authors honor the religious discipline of studying the Old Testament, the Midrash and other Jewish writings. We may say with some confidence that it's the faithful observance of their religious duties that have allowed the Jewish people to maintain their identity in the Diaspora.

May we keep *our* identity as "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (1 Peter 2:9) as we nurture a revival of biblical literacy in our midst. **BW**

## Christian Courier

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## The essential books

As soon as Elie Wiesel and another Jewish orphan were brought from the Buchenwald concentration camp to a castle in France, they "asked that [they] be given the essential books: the Bible, prayer books, a few Talmudic tractates."

**From: *All Rivers Run to the Sea* by Elie Wiesel**



## Letters

# Clergy have a right to speak

In recent weeks we have seen members of the clergy of various faiths have their wrists not so gently slapped for venturing outside their vocation and speaking on issues deemed outside the spiritual domain. In this particular case, the issue is economics and the policies of the Conservative government in Ontario.

In the January 12 issue of CC, we are informed by Peter Zandstra that the clergy are only trained to preach the gospel and administer sacraments and not to advise the government on the social effects of their economic policies. Apparently, the spiritual lives of the parishioners and the gospel do not extend to nor cover social-economic issues.

Yet Judeo-Christian tradition and theology do extend beyond the strictly spiritual, and so must the clergy. To place the clergy solely in charge of preaching would force them to ignore their own training, which advocates that all facets of spheres of life are spiritual and relate to the spiritual health of the people.

## Religious implications

Traditionally, the church has, since its inception, been involved in the social economic welfare of its people. Rabbi Marmur is almost forced to speak out against the recent Tory policies in his role as guardian of the Jewish law as contained in the Talmud and Torah. For in the five books of Moses we find not only the Ten Commandments and guidelines for the priesthood but also numerous laws which extend into every facet of Jewish life, including economics. A rather timely example are the rules that govern debts, interest and the repayment of debts.

The Christian church has also been involved in the social and economic policies of governments and indeed has been active in all the major parties of Canada. Rev. J.S. Woodsworth preached the social gospel from the pulpit of his Winnipeg church and helped found the Co-operative Commonwealth Federation. Perhaps some Alberta readers can recall "Bible Bill" Aberhart or Rev. Manning and the Social Credit party.

## Economic fundamentalism

In recent years we have deviated a long way from the traditional respect granted to the clergy as they express concern over social economic policy. This began in secular circles but has spread within the church. A persuasive economic fundamentalism has swept the land as effectively and completely as an evangelical revival.

Similar to many religious movements that are founded on emotion and not reflection, neo-conservative economics tolerates no criticism and is immune to any suggestions of correction. Using the problems of deficit reduction as its leverage it advocates the complete

restructuring of our society according to a theoretical model fiscal conservatives believe in. Despite the ugly truths of the social cost involved in this theory, as demonstrated in England and New Zealand, neo-conservatives are determined to press ahead with a revolutionary fervor that resembles Lenin more than Adam Smith.

Truth is manipulated to serve the message, not to construct the message. Eric Mallory's famous W5 documentary was brilliantly constructed to suggest New Zealand had hit the debt wall and was forced to completely restructure its society, yet he was later forced to admit it was a currency crisis, not the debt, that sparked the restructuring. No correction was ever given and New Zealand con-

tinues to be held as an example of the effects of a debt crisis. In a revolutionary movement, the truth is the first victim.

## Question the experts

It is this revolutionary fervor sweeping across the continent which may give us a clue as to the criticism the clergy are facing within the church in their promotion of social justice. Quite simply it appears that neo-conservative economics may have acquired a religious type adherence. The adherence by some Reformed Christians to neo-conservative economics and their zealous defense of it suggest they may have competing allegiances between respect and deference of the clergy's concerns and neo-conservative economics.

At a time of upheaval and change and, according to Mr. Harris, a revolution, the last thing the clergy or anyone else should do is retreat to their vocations and the specialized box society has forced on them, and to place their blind faith in economic specialists who share a passion for numbers, not the welfare of the people. At this time what is desperately needed is healthy, positive and insightful criticism, always on the side of true common sense, not blind faith in economists whose record for predictions and results is as erratic as the weather.

Henry Wesseliuss  
Dundas, Ont.

# No physical force needed to discipline

In response to Al Wolters' article on "Sparing the Rod," Feb. 2, 1996, he states that we must squarely face the fact that the Bible does not condemn corporal punishment. The Bible also does not condemn slavery. This does not necessarily mean that we have to agree with either one.

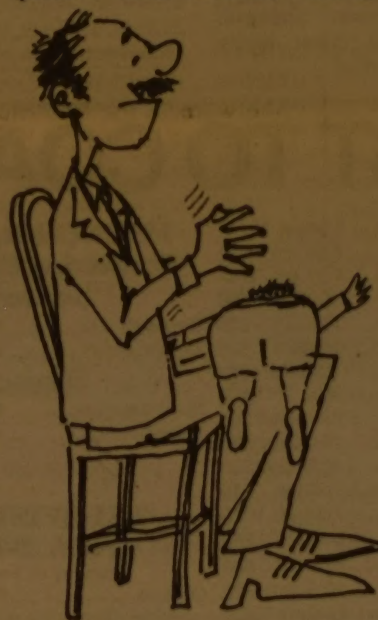
I'm getting tired of the perspective that Christians should use physical force in disciplining their children. As Christians, we live by the fruits of the Spirit — peace, patience, kindness, gentleness and self-control, even to our children.

I find that many people who use physical pain to discipline believe that those of us who don't are using emotional pain instead (withholding privileges, verbal berating, or isolating our children). This is not necessarily true.

## Positive approach

The approach of being assertive and verbally directing a child in the right way is a much more helpful and healthy way of learning than either negative physical or negative emotional methods. I have three children. When my two-

year-old does something wrong I put my hand on his shoulder (positive physical touch), look him in the eye and tell him (positive verbal feedback) what he has



done wrong, why it was wrong, and not to repeat his action. The child understands the wrongdoing, is given direction, and his/her dignity is left intact (as well as mine).

Inflicting pain as a consequence of a wrongdoing is not an upbuilding or dignifying way of learning and gives the child a conflicting message of pain from someone he/she loves. The one thing the child does not learn is that as long as you are bigger, it is OK to hit.

As much as anyone may try to convince us that spanking produces a healthy fear of the Lord, I contend that disciplining a child with compassion better demonstrates how the Lord guides and cares for us. "As a father has compassion on his children, so the Lord has compassion on those who fear him" (Ps.103:13).

Peg VanderMeer  
Waterdown, Ont.

# Pocket coins for the budget

In your Jan. 26 issue, you wondered how we might apply the story of "The miracle of wine into water" (p.5). One application came quickly to mind. It is in regards to how many faithful church members give of their money.

"Surely, it won't make any difference if all I put into the offering plate is my pocket change?" However, when a large number of our members follow this line of thinking, the church meets only half of its monthly budget, or it has a shortfall of thousands of dollars at the end of the fiscal year.

Rika N. Harthurg  
Montreal, Que.

# CC's content has to appeal

I don't do this often, but I had to let you know. You see, lately I have been muttering to myself, "CC is not what it used to be." Sorry, but there are too many items that do not hold my interest. If I am the only one with this complaint then it could be me, I leave that out.

In the last two issues of your magazine you have published some excellent articles by Rev. Aren Geisterfer about his return visit to Indonesia. Very moving. Please, please, could you give us more articles in that line? They don't all have to be so sad, but I mean true

stories about true people.

The stories that you published about the war time events were also great. I don't care at all about Marian Van Til's film reviews. Sorry, I'm just being honest.

I know that it is not easy to please everyone. May God give you wisdom in all this. But I believe that for CC to be a success and get more readers, the contents has to be appealing to the people.

Cathy Lenters  
Apsley, Ont.



# Moms, please don't



Lee Hill-Nelson

Moms, please don't forget there are only 24 hours in a day. Savor each moment.

Moms, please don't think everything will be great and wonderful with your new baby. Even babies have minds and free will. And then, there are wet diapers and colic and shots.

Moms, please don't rush your pre-schoolers in growing up. Help them live wonder-filled days with child's play, adventure and discovery.

Moms, please don't forget to love your children. Hugs make memories but clean floors don't.

Moms, please don't ignore care for yourself. Take time to pray, to rest, to visit friends. To care for yourself is a gift to your children.

Moms, please don't say Yes to every church and school job offered. To help is good, but balancing time is better.

Moms, please don't be too proud to ask for help if you are out of control. In this age of child abuse, others want to help. Just ask friends, counselors, ministers or older women.

Moms, please do remember that children are a God-given responsibility and privilege. Talk to them about Jesus and read Bible stories at an early age; six months is not too early. Enjoy your children when they're babies and toddlers. Like a wisp of wind childhood will vanish, and they will have grown up.

Lee Hill-Nelson lives in Waco, Texas.

Moms, please don't try to make your children the smartest kids on the block. Teach them, but make learning a happy experience.

Moms, please don't stymie your children's inborn creativity. Encourage them to do simple art projects and maintain wonder of nature.

Moms, please don't give and give to your children and expect nothing in return. Delegate chores and let them know there's joy in giving.

## She loves me

Just because our family took care of Zack (my best friend's parrot) for two years, people think I like pets. A few weeks ago Pat phoned. Would I mind taking care of little Suzy, her toy terrier, for a couple of days? I thought maybe Pat had dialed the wrong number. If anything, I dislike pets. Ask my kids. Animals belong in a barn and I'm glad I'm not a farmer.

Anyway, I agreed to take Suzy so Pat could go to a Vineyard conference on the love of God. I'm a soft touch when it comes to Christian fellowship. And my children like pets.

The very next day Suzy the terrier arrived with all her paraphernalia.

"She likes what we eat — spaghetti, weenies." Pat produced a bag with several cans inside. "She goes to bed about 11 o'clock." Pat handed me a basket filled with a big fluffy pillow. "She wears this sweater outside when it's cold." Pat held up a little red sweater. "She's a woman's dog." Pat looked at me.

### A mind of her own

Suzy was about the size, if not the shape, of a football. Five-year-old Amand and 10-year-old Michelle loved her immediately. They wanted to play with her, but that little grey yapping bundle of curly fur ignored them.

"Here, throw her tiger and see what she does," I said, tossing Suzy's stuffed tiger down the hallway. She ran after it and held the tiger in her mouth, daring me to take it from her. Every time I approached, she dodged away, until she finally let me grab the thing.

"She wanted to play keep-away," I instructed the girls. I gave the tiger to Michelle. She tossed it. Suzy sat down, turned, and looked the other way. The game was over.

Suzy followed me around. She cried at the door when I left to do errands. When she had to go outside I was the only one who could put her sweater on. For me, disdainer of pets, all this affection from a dog was somewhat overwhelming.

As bedtime approached, we humans decided Suzy should sleep in her basket in Amanda's room. She was probably used to sleeping close to people, we reasoned.

At 11 p.m. I lead Suzy into Amanda's room. Amanda was fast asleep. Suzy jumped onto the bed and curled up. Wondering what the basket was for, I tip-toed off to my place beside Marty in the master bedroom.

### Unearned love

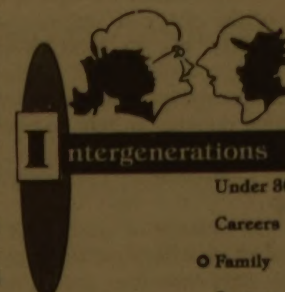
Five minutes later, Suzy was scratching and yipping at the master bedroom door. I opened the door. She ran in and jumped up on the bed where she eventually settled on top of the blankets between Marty and myself in the crook behind my knees. I had a pretty good night except I woke up every time I tried to roll over.

When Pat came back to pick up Suzy I exclaimed, "She loves me."

I hadn't done anything to earn her love. She just loved me. God loves us like that — except immeasurably more, and he doesn't play favorites.

"And I pray that you, being rooted and established in love, may... grasp how wide and long and high and deep is the love of Christ" (Eph. 3:17b-18).

Marian den Boer lives with her husband, Marty, and five children in Hamilton, Ont. Marty says if they ever get a dog, it will not sleep on the bed.



Under 80

Careers

Family

Seniors



## FROM COAST TO COAST

### ENGLISH RADIO:

#### BRITISH COLUMBIA

DUNCAN-CKAY.....	10am	1500
Burns Lake-CFLD.....	9:15am	1400
Kilimat-CKTK.....	8:30am	1230
Osoyoos-CJOR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIRX.....	7:00am	94.3
Princeton-CHOR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR.....	8:00 am	1450
Vancouver-CJVB.....	7:00 am	1470
Vancouver-(fm).....	7:00 am	103.3
Vernon-CJIB.....	9:30pm	940

#### ALBERTA

Brooks-CIBQ.....	8:00am	1340
Edson-CJYR.....	10:00am	970
Ft. McMurray-CJOK.....	8:30 am	1230
High River-CHRB.....	6:30am	1280
St. Albert-CHMG.....	8:00 am	104.9

#### SASKATCHEWAN

Estevan-CJSL.....	8:00am	1280
Weyburn-CFSL.....	8:00am	1190

#### MANITOBA

Altona-CFAM.....	9:30am	950
Steinbach-CHSM.....	9:30am	1250
Winnipeg-CKJS.....	9:15am	810

#### ONTARIO

Atikokan-CFAK.....	9:30am	1240
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Burlington-CING (fm) ...	7:30am	107.9
Chatham-CFCO.....	6:00 am	630
Fort Frances-CFOB.....	9:30 am	640
Guelph-CJOY.....	10:00pm	1460
Hamilton-CHAM.....	7:30am	820
Kapuskasing-CKAP.....	9:00am	580
Kingston-WLKC.....	7:30 a.m	100.7
Newmarket-CKDX.....	9:00 am	1480
Oshawa-CKAR.....	8:00am	1350
Owen Sound-CFOS.....	10:30am	560
Pembroke-CHVR.....	10:00am	1350
St. Catharines-CKTB.....	7:30pm	610
Samia-CHOK.....	7:30am	1070
Stratford-CJCS.....	8:45am	1240
Windsor-CKLW.....	8:30am	580
Wingham-CKNX.....	10:30am	920
Woodstock-CKDK (fm) ...	8:00am	102.3

#### NEW BRUNSWICK

Newcastle-CFAN.....	9:00am	790
Saint John-CHSJ.....	9:30am	700

#### PRINCE EDWARD ISLAND

Charlottetown-CFCY.....	7:00am	630
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#### QUEBEC

Montreal-CFQR (fm).....	7:30am	92.5
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#### NOVA SCOTIA

Digby-CKDY.....	6:00am	1420
Kentville-CKEN.....	8:30am	1490
Middleton-CKAD.....	8:30am	1350
New Glasgow-CKEC.....	7:30am	1320
Sydney-CJCB.....	8:00am	1270
Weymouth-CKDY.....	8:30am	103.1
Windsor-CFAB.....	8:30am	1450

### FRENCH RADIO:

#### Perspectives Réformées

#### ONTARIO

Cornwall-CFXX.....	9:30am	1170
Timmins-CRCL.....	9:30am	620

#### QUEBEC

Montreal-CHRS.....	8:00am	1090
Valleyfield-CFLV.....	8:45am	1370

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Ontario & Quebec.....	7:00 & 10:00pm
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## Media/Arts



# Romance in two very different forms

by Marian Van Til

## While You Were Sleeping

*Stars Sandra Bullock, Bill Pullman, Peter Gallagher, Peter Boyle, Jack Warden, Glynis Johns. Produced by Roger Birnbaum. Directed by Jon Turteltaub.*

*While You Were Sleeping* conjures up an entirely different kind of romance — amiable and chaste — in the midst of life in another huge, modern city.

This time the setting is Chicago, Christmas time, 1995. Lucy is a likeable, "good girl" by any mother's standard. But she doesn't seem to know any equally agreeable single men. She lives alone in a downtown apartment with her cat and works as a token-taker at an elevated train station.

But then Lucy notices that the same handsome man comes by every morning at the same time, and his brief appearance begins to light a momentary spark in her life. The man comes even on Christmas Day when most commuters are home. Suddenly, that day, he is mugged and shoved onto the tracks. Lucy saves his life.

When she stops by the hospital later to check on his condition, she finds the man, whose name she learns is Peter Callahan, in a coma.

An inadvertent remark gets her identified as the man's fiancée. Before she can explain, Peter's family arrives and gratefully accepts her role as his lifesaver — and fiancée.

What is she to do? Grandmother Callahan has a heart condition and any more shocks could do her in. Lucy is not the kind of woman who would want to deceive the family, yet she finds it impossible to tell them the truth immediately.

Peter is a rich lawyer. Selfish and conniving, he has been the family black sheep. He had left behind not only the family business (selling furniture from estates of the deceased) but the family as well. Lucy, having already lost both of her parents in her relatively young life, is attracted to this slightly odd but good-natured family. And the Callahans gravitate to Lucy's sincerity and sympathetic nature. It seems to them that she will be the catalyst to bring Peter back to them.

Only Peter's brother Jack (Bill Pullman) has some doubts. Why have they never heard Peter mention Lucy, much less that he is going to marry her? She certainly doesn't seem his type.

## Love came by while you were sleeping

A major complication ensues: as Jack and Lucy become friends they begin to fall in love, but Lucy's supposed impending marriage, of course, prevents either one from telling the other how they feel. This story is compelling especially because of the sweetly awkward hesitancy and implied nature of the romance, and the slight but happy twist at the end. There are no groping, gasping lovers here who barely know each other. The key is *romance*, not sex; and romance leads to marriage.

The film is constructed as Lucy's retrospective story to Peter about those fateful year-end events. Love came into my life, she tells him, "while you were sleeping."

To be sure, romance can be unrealistic, and sometimes superficial. What is a bit unbelievable is why someone as personally and physically attractive as Lucy's character is would have had a non-existent dating life. Then too, some of the personalities seem little more than stock characters: the briefly appearing bitchy woman who is Peter's real fiancée is a brazen stereotype, as is Peter himself to some extent. And if the Callahans fit any mold, it is a Jewish, not Irish one.

On the other hand, there's a nice spoof on the popular stereotype of the macho Italian lady-killer (Lucy's landlord). And just when you think you know how someone is going to act, or what will happen, the film surprises you.

This film will provide light but warmhearted entertainment for a cold February night. Happy Valentines Day! (a little late).

## Don Juan de Marco

*Stars Johnny Depp, Marlon Brando, Faye Dunaway, Geraldine Pailhas, Bob Dishy. Written and directed by Jeremy Leven.*



In a modern city, even one as wonky as New York, it's not often you run into a young man whose daily dress is a long cape, pantaloons, high leather boots and a black face mask. If you ran into him in a restaurant you might conclude he was a little odd. And you'd be sure to conclude he was disturbed if you saw him on the roof edge of a tall building, ready to jump to his death.

If you were the psychiatrist called in to "talk him down" how would you handle it if the young man insisted he were a descendant and new manifestation of the legendary lover Don Juan?

How would you respond to his request that a friend of his, a Spanish nobleman, be called in because he is the only one worthy to end the young Don's misery over the rejection of a woman?

If you were Dr. Jack Mickler (Marlon Brando) you'd tell him

his noble friend wasn't available, but that you were Don Octavio, the man's uncle. And that you know your nephew would disapprove of his wish to die in a manner so unworthy of Don Juan.

Then "Don Juan" would believe you and would come peaceably with you to your "villa," Woodhaven Mental Hospital in Queens.

That's the opening scenario. Dr. Mickler has 10 days to evaluate his new patient and recommend a course of treatment. As those days pass, "Don Juan" tells "Don Octavio" his story. It's a convincing story. But of course it makes no rational sense — does it?

Whoever the young man says he is, he definitely has a quality about him (a gentleness, guilelessness and attentiveness) that enralls women. He realizes that being a great lover is not first of all physical, but that it means understanding women's spirits and responding to them.

## Replacing cold coals with fire

Mickler, on the other hand, is a few weeks away from retirement and is burnt out. He's a decent man, and good at his work, but long ago the spark that makes life exhilarating seems to have smoldered out. This young Don Juan makes Mickler re-evaluate his jaded selfishness, and rekindles Mickler's romance with his wife (Faye Dunaway).

The Don Juan legend originated in Europe during the Middle Ages, its form finally becoming established in Spanish author Tirso de Molina's work *The Deceiver of Seville*

(1630). The legendary Don Juan was a lecherous seducer of more than a thousand women, a deceiver of the highest order who in the end pays for his immoral abandon by suffering eternal damnation.

## 20th century figure

It's clear that screenwriter/director Jeremy Leven's *Don Juan de Marco* is a kinder, gentler figure for the late 20th century: gone is the slippery seducer who both attracts and repulses women, and who gets just punishment for his crimes — a figure brought powerfully to life by Mozart in *Don Giovanni*, in a poem by Lord Byron, in plays by Moliere and Shaw, and (returning to Spain) in Jose Zorilla's popular *Don Juan Tenorio* (1844). Don Juan de Marco is every woman's dream: the ultimate liberated, understanding man.

While Johnny Depp's convincing performance gives this film a sweet-tempered quality, and the screenplay makes convincing points about the need for sensitivity and romance in male/female relationships, the film's winking at Don Juan's immorality will be disturbing to Christian viewers. Promiscuity is OK, it seems to say, as long as the promiscuous lover is wholly attentive to, and loving with, the woman he's with at the moment.

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## Church

# Wycliffe Bible Translators announces vision of doubling its recruiting

HUNTINGTON BEACH, Calif. (EP) — Wycliffe Bible Translators, already one of the largest career mission organizations, plans to double its recruiting to 500 new members a year by the year 2000.

For the last two years Wycliffe mission leaders strategized on ways to double Wycliffe's strength. In 1996 Wycliffe will begin implementing those strategies.

In 1995 Wycliffe celebrated the completion of the translation of its 400th New Testament. Its members currently work in about 950 languages,

but it is likely 3,000 more languages need translations. An estimated 600 million people speak languages that have no Scripture.

Hyatt Moore, who is beginning his fifth year as U.S. director, said, "We have 5,200 active members and maybe that sounds impressive. However, it is a small number when you realize how big the task is!"

Ron Yaddaw, newly assigned recruitment director, said, "Wycliffe translators are now entering 32 languages a year. We want to accelerate recruitment so that we can enter one

new project a week." Strategies to increase recruitment include multiplying the number of "Window of Wycliffe" informational seminars available and introducing new cross-cultural short-term service and educational opportunities overseas.

## Passing on translation tools

Wycliffe and the related Summer Institute of Linguistics (SIL) were founded in 1934 by Cameron Townsend. Wycliffe is

the resource agency and SIL trains and supervises Wycliffe's members on the field. Wycliffe members live with people from a language group, study and document their language, assist in community development and literacy, and translate the Bible.

A strong emphasis of Wycliffe and SIL is passing on expertise to people of the host country and serving in co-operation with that country's linguists and translators. Director Moore said, "Although this is

part of our 'doubling our strength' plan, we still need many more to join so that we have the personnel to pass on to others the tools for doing translation. The last time the Lord allowed us to double our size quickly was in 1942 when we added 51 members. Wouldn't it be marvelous if God allowed our annual membership to increase by 500 each year by the year 2000?

## Catholic dissident denies infallibility of church order matter

Bert Witvoet (based on article in *De Bazuin*)

NIJMEGEN, the Netherlands — Well-known Dutch Catholic theologian Edward Schillebeeckx doesn't think much of the Vatican decision to declare the exclusion of women from the priesthood an infallible faith matter. To call this an infallible pronouncement is, "from a theological point of view, totally impossible," says Schillebeeckx.

The 81-year-old theologian,

who has done numerous studies on ecclesiastical office and has thereby raised suspicions from the Vatican, thinks of the women in office issue as a church order matter. And "church order matters can never be the subject of infallible pronouncements."

Schillebeeckx suspects that "the conservatives will be happy" with the recent pronouncement by cardinal Ratzinger against female priests, "but this declaration will not be

accepted by theologians and many bishops." At the same time, he suspects that these opponents "will keep their mouths shut."

## Dutch Reformed don't respect office

GRAND RAPIDS, Mich. (REC) — Theologian Leo Koffeman set off a small storm in the Netherlands when he suggested the need for Reformed bishops. Koffeman is secretary for ecumenicity for the Gereformeerde Kerken in Nederland.

People assumed that "bishop," a biblical term, implied a Roman Catholic-type hierarchy. "Naturally," said Koffeman, "I never meant that."

Believers now view church office functionally, he asserts, and churches see the offices as "jobs to do"; their minister is their employee. Catholics, however, see lifetime offices. There is a sacramental moment in their thinking, "the idea that you are called to represent God before the congregation."

In Dutch Reformed churches, says Koffeman, it is almost impossible to say you represent God. "I have a fundamental obligation [when I preach] to be responsible to God and his Word. Even if I don't like what I say, I must say what has to be said from the Word, even if it overturns our sacred cows."

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## Church

## When faith grows up

*"You see that his faith and his actions were working together, and his faith was made completely by what he did" (James 2:22).*

Fred Craddock was on vacation with his wife in the hills of eastern Tennessee. The Great Smoky Mountains, they're called. The Craddocks stumbled onto an out-of-the-way restaurant called the Black Bear Inn. It proved to be a good place to eat, and even offered the possibility of seeing one of those black bears. An entire wall was glass, opening out onto a wild and rugged valley.

So there they sat at supper, quietly communing with nature and each other. Suddenly their solitude was broken when a tall man with a shock of white hair ambled over. They could see he was well along in years, probably past the fourscore or fourscore and ten allotted by the psalmist.

### Tale of woe

He was hard of hearing, rudely interrupting their quiet reverie with noisy and nosy questions, at least 20 decibels too loud. When he found that Fred taught at a seminary he suddenly had a story to tell about preachers. Without an invitation he pulled up a chair and invaded their space.

Nodding out the great glass window, he said, "I was born back here in these mountains."

But the story was not to be a pretty one. "My mother was not married," he went on, "and the reproach that fell upon her fell upon me. The children at school had a name for me, and it hurt. It hurt very much."

In fact, he said, "During recess I would go hide in the weeds until the bell rang. At noon hour I took my lunch and went behind a tree to avoid them. And when I went to town with my mamma, all the grownups would stop and stare at us. They'd look at my mamma, and then they'd look at me, and I could see they were trying to guess who my daddy might have been. Painful years, those."

### Tidings of grace

But something big was about to happen. "I guess it was about the seventh or eighth grade," he continued, "when a preacher came to town. He frightened me when he preached, and he attracted me, all at the same time. He was a big man. Thundered when he preached. But he caught me. Every time he preached he caught me with his words."

"I didn't want the people to catch me, though. So I never went to church on time. Waited around outside till they sang the hymn before the sermon. Then I'd sneak in just as he was getting warmed up. When he was finished I'd rush right out. Didn't want to hear the people say, 'What's a boy like you doin' in church?'"

"But one morning I got caught. A bunch of women lined up in the aisle and I couldn't get out. I got all nervous and cold and sweaty. And I knew somebody was going to see me and say, 'Watcha doin' here, boy? What's a boy like you doin' in church!'"

"And sure enough! Suddenly a hand clamped down on my shoulder! And out of the corner of my eye I could see the preacher's face."

"'Whoa, boy!' he says to me. And he turns me around and looks me in the face. And he studies me for a while. And I can just see he's trying to find the family resemblance. And finally he says, 'Well, boy... I can see it now! I can see you're a child of... you're a child of... wait now...'"

"And he stared me right in the face. 'Yep!' he says. 'I can see it now! You're a child of... God! There's a striking resemblance!'"

"Then that preacher man swatted me on the bottom, and he said, 'Go on, boy! Go claim your family inheritance!'"

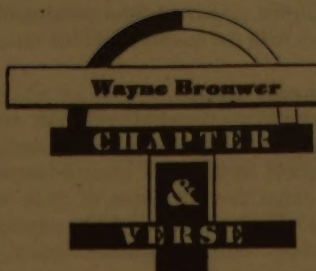
### Testimonies of life

The Craddocks were quite taken by the story the old man had to tell. Fred thought there was something familiar about it, so he asked the elderly gent, "Sir, what's your name?"

The man replied proudly, "Ben Hooper!"

And Fred Craddock remembered his daddy telling him the story of the time the people of Tennessee twice elected an illegitimate bastard boy as governor. And how Ben Hooper had done the state proud!

Ben Hooper had faith. He gained faith when a preacher told him he was a child of God. And he proved his faith when he carved a future of grace out of a mixed inheritance. Or, as James put it, "his faith was made complete by what he did."



Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

## Proposal could strip tax exemption from churches in Colorado

DENVER, Colo. (EP) — Churches and most non-profit organizations in Colorado would lose their real estate exemption under a citizens' initiative likely to be on the ballot in November.

Signatures of 88,000 voters who support of the initiative were submitted for verification to election officials recently; only 52,242 valid signatures are needed.

The proposal is believed to be the first of its kind in the U.S., according to John Patrick

Michael Murphy, chairperson of Coloradoans for Fair Property Taxation and a member of the Freedom from Religious Foundation. Murphy claimed that property taxes for other Colorado property owners could be cut by \$70 million a year if the measure is approved.

The proposal would retain tax-exempt status for non-profit schools and for property used to "house low-income elderly, disabled, homeless or abused persons."

## Rich folks try to stop homeless shelter

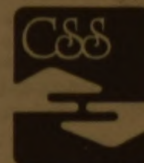
LANSING, Mich. (EP) — The city of Farmington Hills must try less restrictive measures before forcing a local church to shut down its homeless shelter, the Michigan Court of Appeals ruled. The court held that city response to complaints from area residents violated the 1993 Religious Freedom Restoration Act, which permits government limitations on the free exercise of religion only if there is no less restrictive way to serve a "compelling" government interest.

Residents in the wealthy

Detroit suburb have complained about the Jesus Center, which began running a homeless shelter in 1991. The city told the church it had to apply for a permit to operate the shelter, then denied the permit. The appeals court ruled that the church's efforts to help the homeless "flows from its religious beliefs and is an exercise of those beliefs." It continued, "The zoning board's decision to apply the ordinance to completely prohibit the shelter service program went too far."

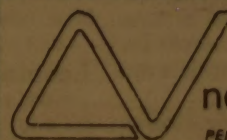
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## Feature

# Gerrit Cornelis Berkouwer 1903-1996:

## George Vandervelde

Christian, pastor, theologian. Those words come to mind when reflecting on Prof. G.C. Berkouwer, who died on January 25 at age 92.

The order of those three words is significant. His death is news because he was a great theologian: he taught theology at the Free University in Amsterdam for more than 30 years; he wrote 40 books and countless articles; he has influenced several generations of theologians the world over.

Yet "theologian" is not the first word that comes to mind. The first thing that struck me as a student of Berkouwer's was the prayers with which he opened his morning seminar each week. His prayers were utterly plain, yet profound; and they always included a petition for the sick.

Striking, too, was his constant use of the Bible in his passionate lectures and intense discussions. He was never without his Greek New Testament, often translating from it directly. A deep love and respect for Scripture infused his lecturing and writing. In his brilliant theologizing, one encountered first of all the believing, trusting child of God.

## Love of ordinary people

This deep piety is connected directly to a second quality which characterized Berkouwer: he was a *pastor*. His lectures were filled with the stories of the "ordinary" church members. Some anecdotes were tragic; more often, a serious point would be wrapped in humor.

I remember him telling of a woman who was terribly vexed upon hearing of complex discussions in her day about Jonah and the great fish. Upon hearing that some claimed that it was physically impossible for a whale to swallow a man whole, she exclaimed, "Why, if the Scriptures said that Jonah had swallowed the whale, I'd believe that too!"

Although Berkouwer admired and shared her faith, he used the story as an example of how, in a particular time in history, faith became a "virtue." The more absurd the belief, the greater was the act of faith. Yet it was also an example of something that Berkouwer was busy with all his life, the relationship of simplicity to complexity in regards to the Bible, to the history of the church, and to the deepest question of life. This deeply shaped the most obvious adjective applied to Berkouwer: theologian.

## New horizons

Berkouwer grew up in a Reformed church and theological scene that was rather introverted. ("Reformed" in this article refers to the *Gereformeerde* church, the "mother" especially of the Christian Reformed Church as it comes to expression in Canada.)

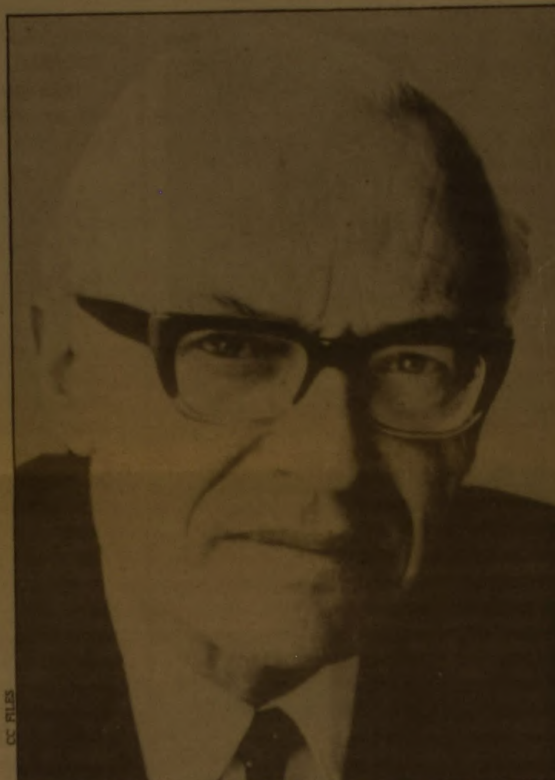
After the innovative probing of theologians like Kuyper and Bavinck, the Reformed world in the Netherlands had become bogged down in scholasticism. Scholasticism, in its negative sense, refers to scholarship that gets stuck in a highly sophisticated form of navel-gazing. It devotes itself to refining and systematizing existing theology as a closed system, with scant regard for the new issues that confront the church and the believer. This enterprise results in a dry and dusty theology.

When Berkouwer came to study at the Free University, Valentine Hepp was professor of theology. Berkouwer recalls Hepp's disquisition on angels (a popular subject again today). But Hepp made of it an inventory of biblical information; this was then arranged into a carefully ordered system on angelic beings. Berkouwer reacted to this approach to theology saying it "held no fascination for me whatsoever."

In his own theological work, Berkouwer reached back to Hepp's predecessor, Herman Bavinck. There he found a kindred spirit, someone who continually grappled in fresh ways with the questions of his time.

## Theologians need faith

Berkouwer asked one general question over and over: What is the point of believing this or that, what is this particular article of faith all about? Interestingly, Berkouwer concluded that questions of faith were not about some state of affairs that could be observed and dissected in theology, outside of faith. Rather, what is



G.C. Berkouwer

believed in faith can be understood only in faith.

Let's consider an example: election. This is one subject with which Berkouwer wrestled for decades. He once told us that for some 20 years he had avoided preaching on Romans 9-11 — the only extended biblical treatment of election.

He could not preach on these passages because of the way the scholastic tradition in which he had studied had dealt with election. Simply put, this tradition had treated election as a static state of affairs rooted in God's eternal decree: a certain small number of people would be saved, while the large mass of people would be condemned. The ultimate cause for this state of affairs was predestination: God fore-ordained some to bliss, others to perdition.

## Leaning on God's mercy

How would one preach on that subject? What was there to say? At most the preacher could inform people that there was indeed a fixed number of elect and a number of reprobate — and to encourage the listener to discover to which group he or she belonged.

Berkouwer broke through this understanding of election by an intense study of the passages in Romans. He began to see that Paul is not speculating about who is "in" and who is "out." Rather, his focus is salvation by

God's grace, as opposed to human merit.

A turning point for Berkouwer was the discovery of Paul's own description of the point of election: "So that God's purpose of election might continue, not by works but by his call" (Rom. 9:11-12). God's electing ways, God's missionary moves, are realized *through* a voice that calls, *through* preaching. Election is the inner dynamic of God's sovereign mission campaign. That's why Paul can repeat over and over in dealing with election: "And whoever calls on [or believes in] the name of the Lord, will not be put to shame" (Rom. 9:33; 10:11,13).

Election, Berkouwer rediscovered, was not a befuddling riddle regarding an eternal state of affairs, but the unfolding of God's sovereign mystery of *mercy*. Viewed that way, Paul's conclusion to his discussion of election makes sense. He closes not on a note of resignation but on the strains of an exuberant doxology: "For God has imprisoned all in disobedience in order that he may be merciful to all. Oh the depth of the riches and wisdom and knowledge of God!" (Rom. 11:32-33). The pulse of election reveals the mercifully beating heart of God's mission.

This approach to the doctrine of election illustrates Berkouwer's conviction that theology is properly pursued only in the spotlight of God's mercy in Jesus Christ. That means that one can reflect on "the faith" only *in faith*. God's revelation is always aimed at the listening heart of the believer.

This approach to the Scriptures, confessions and the doctrines of the church Berkouwer called the "correlation motif." Theologians don't have an escape hatch that allows them to leave behind the attitude of faith and to observe divine states of affairs, systematize them and pass these findings on to the believer. "Correlation" refers to the fact that the only attitude that befits God's revelation is faith, a human heart attuned to God's revelation in Christ, a heart constantly open to the surprise of God's Word.

## Opening an insular house

Berkouwer's new perspectives also opened the insular house of Reformed church and theology to the church at large. His primary discussion partners were Karl Barth, on the one hand, and Roman Catholicism on the other.

As early as 1932 in his dissertation, Berkouwer dealt with the theology which reached its pinnacle in Barth's work. And his formal opening lecture on the occasion of his appointment to the Free University in 1940, dealt with both *Barthianism* and *Catholicism*.

Even though Berkouwer had begun to delve into issues far beyond the pale of his Reformed world, his approach was still polemical. This is reflected in a book on Catholicism written shortly after World War II: *Conflict with Rome*. His early writings on Karl Barth, too, were highly critical.

Upon a visit to the Netherlands soon after the war, Barth was asked whether he had read Berkouwer's book about him. Barth replied, "Yes..., the cover was beautiful." In relating this incident, Berkouwer speaks of Barth's remark as being "humbling." But he did talk with Barth personally for more than an hour. Afterwards, when someone enquired about this conversation, Barth said, "I'm convinced that Berkouwer is also capable of writing a beautiful book about me."

That's precisely what he did in a work that made Berkouwer famous in theological circles the world over: *The Triumph of Grace in the Theology of Karl Barth*, 1954. His approach to Roman Catholicism changed in similar ways.

Berkouwer himself describes this change as one from



# Theological giant—Child of God

confrontation to conversation. The confrontational approach is defensive. It regards those with diverging beliefs or approaches as opponents who threaten one's own position. Therefore, one attacks the opponent's position at its weakest point; one goes for the jugular. Exposing the weakness of the opponent's position appears to demonstrate the strength of one's own.

Later Berkouwer saw that this approach was fruitless — in fact, un-Christian. He gradually came to what others called a more "irenica," that is, peaceable, approach. It involves, in Berkouwer's words, searching for the strongest point in those with whom we differ and making that the basis and topic of conversation. As in any true conversation, the attitude of careful and disciplined listening is crucial.

## Observing the Vatican Council

Berkouwer was given a unique opportunity to engage in a lively and extended conversation with one of his major discussion partners. He was invited to be present as an observer at the most momentous Roman Catholic renewal event of this century, the Second Vatican Council (1962-1965). There he was intensely involved with each proposed document. More importantly, he had the opportunity to be engaged with some of the most prominent contemporary Roman Catholic theologians: Edward Schillebeeckx, Karl Rahner, Hans Kung and Jean Danielou.

Out of this experience came books that, like his second book on Barth, no longer zeroed in first of all on a Reformed "Conflict with Rome," but on the winds of renewal in Roman Catholicism, winds that could not be divorced from the Breath of truth.

This did not mean that Berkouwer suddenly shelved all criticism. Quite the opposite; both books on the council (*The Second Vatican Council and the New Catholicism*, 1964; and *Post-Conciliar Reflections*, 1968) contain extensive and incisive critiques of central tenets of Catholicism. But on these pages the critical partner has replaced the polemical critic.

## Opening the floodgates?

Having opened the windows of an introverted church, Berkouwer is blamed by some for letting in the tempests that subsequently unravelled the confessional texture of Reformed church-life and theology in the Netherlands. To make the case, these critics point to the theology of some of Berkouwer's early post-war students, most prominent among them, Harry Kuitert and Herman Wiersinga.

But surely Berkouwer cannot be held responsible for the theological direction of these former students of his. It is telling that those who point to Berkouwer as the teacher of Wiersinga and Kuitert do not point to him as the teacher of G. Meuleman, J. T. Bakker, Klaas Runia, W. H. Velema, and B. Wentsel — theologians who move in a direction rather different from that of Kuitert and Wiersinga.

To defend Berkouwer against facile criticism is not to suggest, of course, that his theology and his leadership had no weaknesses. Berkouwer had seen the horrible, church-splitting results of introverted polemical theology at close range. He presided at the 1944 synod which deposed Klaas Schilder and others who then established the Liberated Reformed (in Canada, Canadian Reformed) Church.

The trauma of that split instilled in Berkouwer an aversion to controversy so deep that he was loath to state openly where and why he disagreed with the theology of some of his students. Such clarity would have been extremely helpful in some respects. The problem was, of course, that Berkouwer would have

wanted his criticism to be taken on its own merits. At the same time he had no doubt that his words would be fashioned into weapons of new division within the church.

## Berkouwer in North America

It is time to cross the ocean to North America. What is Berkouwer's significance here, specifically for that part of the Reformed church that has its roots in his tradition? Such influence is, of course, extremely difficult to gauge.

Many pastors and leaders in the Christian Reformed Church studied directly under Berkouwer. Some, for only a year; others stayed longer and received further degrees in the Netherlands. But Berkouwer's impact extends far beyond his influence on those who had the unique privilege of being challenged by him personally. Countless pastors, and even many who are not theologically trained, have been deeply influenced by Berkouwer's writings.

Perhaps his influence can be somewhat elucidated by relating the experience of some of us who studied at Calvin Theological Seminary in Grand Rapids, Michigan. In one respect, our situation fit Berkouwer's description of his initiation into theological studies. It was not so much that our professors were caught in the dead-ends of scholasticism. But many of us experienced the major textbook in systematic theology, the work of Louis Berkhof, as entirely abstract, occupied with intra-theological questions, without clear openings to the questions of our day.

It was the '60s. Mississippi, the inner cities, as well as the hamlets of Vietnam, were burning. Fortunately, our systematic theology professor, Dr. Fred Klooster, who had studied under Berkouwer, also assigned some of Berkouwer's books.

## Spring air

They were like fresh, spring air. And for many of us those exhilarating draughts were not limited to what was contained between the covers of the few English translations. We drank in whatever was available in Dutch as well.

For us, these works opened the portals of the theological edifice to the life of the congregation in this world. The theology of Berkouwer inspired us with a vision of God's grand work of redemption, a mission that proceeds in our time in the midst of a sin-torn world.

Many commentators on Berkouwer's influence in the Netherlands credit him with saving the Reformed churches from the backwaters of fundamentalism. This is especially interesting, since at one point (I believe it was in the '70s) Dr. Nicholas Wolterstorff credited the Institute for Christian Studies with helping to save the Christian Reformed Church from the quagmire of fundamentalism.

Be that as it may, there can be little doubt that Berkouwer played that role in the lives of many who assumed leadership positions in North American churches.

An interesting area of speculation regarding Berkouwer's influence involves a what-if situation. In 1952 Berkouwer was appointed as professor of systematic theology at Calvin Theological Seminary. More than half the seminary faculty had left over some controversy of that time. Berkouwer declined the appointment.

Looking back on that decision (on the occasion of his 90th birthday), Berkouwer made a telling comment. He remarked that he did not regret that decision "because of the theological and ecclesiastical tensions that had become visible already at that time in the Christian

Reformed Church and in Calvin Seminary."

One can't help but wonder, what if he had accepted? Would the tensions, the controversies, the conflicts that seem to consume this denomination today have been less prominent and destructive? Or would they have consumed — or at least stifled — Berkouwer as well?

## In the holy catholic church

Going to the Netherlands recently for a six month stay, my wife and I had hoped to see Berkouwer again. Instead, we attended his funeral. The service was to be held in the Reformed church which he attended for the last 15 years or so.

Although the building was rather small, Berkouwer's children had chosen it because it was the church in which, 14 years earlier, the funeral service for their mother had been held. But some 10 minutes before the service was to start, the church was full, with a long line of people waiting outside. So we made a short pilgrimage to the much larger Roman Catholic Church next door.



Reporting on the funeral the next day, the daily newspaper *Trouw* placed this heading above its report: "Only catholic church big enough for Berkouwer." The fact that the Dutch language requires no article before "catholic" leaves the heading wonderfully and fittingly ambiguous. The church

one church that we confess in our divided denominations, only that church was big enough for Berkouwer.

Of course, only this church is being enough for any of us. It is, after all, the only church in which and into which any one of us was baptized.

On the occasion of Gerrit Berkouwer's death, one may be allowed a final bit of speculation. What if the one legacy that Berkouwer had passed on to us was this: the vision of the "one, holy catholic church" — privileged, trusting and obedient partner of God's sovereign electing mission in the world.

If we had caught that vision would the controversies and tensions which Berkouwer glimpsed in the middle of this century ever have been allowed to tear us apart in the closing of the century?

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## Feature

# Diminishing the quality of justice

## Will the Harris government learn the hard way about trial delay?

Eric Bowman

Public attention has been focused on Ontario courts recently as three of the province's top judges warn that chaos will ensue should the Harris government cut an estimated 35 per cent in annual spending on the justice system. The judges argue that spending cuts should be made only after their impact on the administration of justice is assessed.

*Whether it be Old Testament times or modern times, trial delay is a serious problem, as victims of injustice are denied closure.*

One of the main fears the judges have is that the already over-burdened justice system will not be able to adequately process cases when the spending cuts are implemented. The result will be excessive trial delay.

### Recipe for disaster

Trial delay is not a new problem. In fact, Exodus 18:13-27 informs us that trial delay existed in the time of Moses. We read of how Moses served as judge for the Israelites soon after they left Egypt. Unfortunately, the caseload was such that the people had to stand and wait for their cases to be heard from morning till evening, perhaps without even having their dispute resolved by Moses at the end of the day.

Jethro, Moses' father-in-law, understood that this trend was a recipe for disaster. Jethro warned Moses that if he continued to hold court in this manner, Moses would wear himself out and the people would lose patience. Jethro suggested that a number of God-fearing men be selected to serve as judges in order to alleviate the caseload. Difficult cases would be brought to Moses, while simpler ones would be adjudicated by the selected wise men.

Moses took his father-in-law's advice. He appointed judges and gave them jurisdiction over various groupings of Israelites. The more serious or complicated disputes were brought to Moses, while simpler ones were handled by the other judges. Moses avoided over-exhaustion and the people had their cases heard in a timely fashion.

### Hard on victims

Whether it be Old Testament times or modern times, trial delay is a serious problem, as victims of injustice are denied closure.

Trial delay is particularly relevant when discussing the processing of criminal matters by our courts. Victims of alleged criminal activity may be victimized again by the courts' inability to process cases within a reasonable time. Should delay in the processing of a criminal case be excessive, the charges will be dropped and the alleged offender freed. When this happens, public confidence in the justice system wavers. Injustices remain unremedied and victims or their family members may be inclined to take the law into their own hands.

The issue of trial delay came to a head in 1990 when roughly 50,000 criminal charges, largely, but not exclusively, within Ontario, were dismissed because of the Supreme Court of Canada's decision in *R. v. Askov*.

Attorneys for the four accused in the case argued that the 23-month delay in the processing of their case violated their clients' right to a "trial within a reasonable time" under section 11(b) of the Charter of Rights and Freedoms. The delay was determined to be no fault of the accused or their attorneys, but rather the justice system itself. At the time, resources and practices made it impossible for the system to deliver an earlier trial date.

The Supreme Court agreed with the defence attorneys' arguments. In light of the Charter violation, the Court dismissed the charges. The accused, who were charged with a number of

offenses stemming from the use of threats of violence to corner the market on exotic dancers in Toronto, were set free.

In its decision regarding *Askov*, the Supreme Court also indicated that trial delay of more than six to eight months in criminal matters was unacceptable. As a result, attorneys for those accused of criminal wrongdoing in Ontario and other parts of Canada used the precedent-setting case to get their clients off the hook. In a matter of days, thousands of criminal charges were dismissed. Within a year 50,000 charges were dropped.

Some political scientists and legal experts argue that what the Supreme Court did in the *Askov* decision was a form of coercive judicial review. The

felt when the accused were set free.

### Breeding vigilante justice

A lack of confidence in the courts also breeds vigilante justice.

While the Supreme Court mitigated the effects of *Askov* in a subsequent decision known as *R. v. Morin* (trial delay of eight to 10 months permissible), the possibility exists that criminal charges will again be dismissed in Ontario should myopic and indiscriminate cuts be applied to the justice system.

Indeed, insider reports from the government of proposals to lay off crown attorneys and close courthouses prompted Ontario's top three judges to warn of resulting chaos in a

result in the same number of criminal charges being laid. On the other hand, the government is committed to decreasing its spending on the justice system, which will likely result in a reduction of personnel and resources. How, then, will the courts be able to cope with the influx of criminal charges under these circumstances?

In a speech to the Canadian Bar Association on Jan. 26, 1996, Attorney General Charles Harnick assured his audience that his government's approach to cost-cutting will bring about a smaller, more efficient justice system, not a crippled one. Unfortunately, the speech was short on specifics.

Nevertheless, the Attorney General indicated the courts will still be used for prosecuting serious crimes and adjudicating serious civil disputes. Minor matters, on the other hand, will be diverted from the costly courts to other forums such as alternative dispute resolution centres.

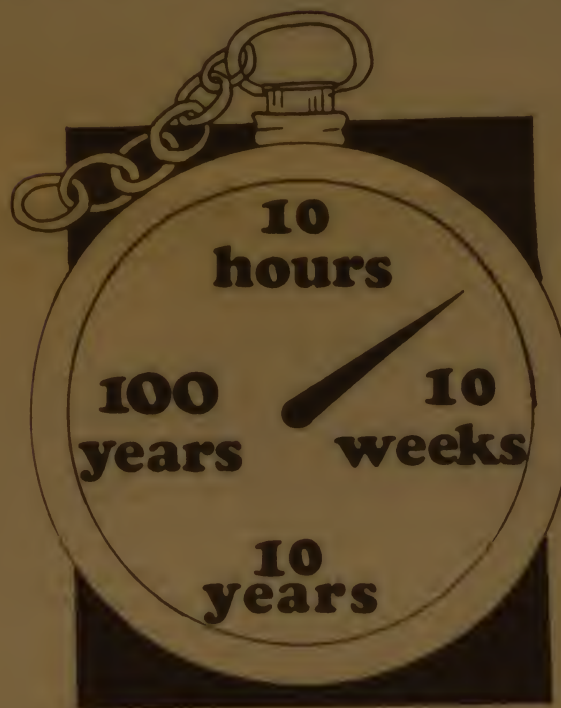
### Concern for quality

While one can take solace in the fact that the Attorney General's approach to the justice system is analogous to Jethro's advice to Moses, the lack of specifics in Harnick's speech regarding spending cuts leaves cause for concern.

As Christians, we are called to respect and even support our governing authorities (see Romans 13:1-7). Nevertheless, I am also reminded of the prophet Amos' call to "hate evil, love good, and maintain justice in the courts" (Amos 5:15). While the Harris government's commitment to bring Ontario's spending under control is commendable, the way in which the spending cuts will be applied to the justice system should be reviewed.

Myopic and indiscriminate spending cuts will undoubtedly diminish the quality of justice produced by our courts, as justice delayed is justice denied. We must therefore pray that God will grant political leaders the wisdom to know where and when to cut spending on the courts, so that victims of injustices will not be further victimized by excessive trial delay.

*Eric Bowman is completing an MA in judicial administration at Brock University in St. Catharines, Ont.*



decision was intended to make provincial governments, and the Ontario government in particular, act on improving the justice system by providing adequate personnel and proper resources.

Unfortunately, the victims of such "disputes" between the judiciary and the government are often those who already feel victimized by alleged criminal activity. Indeed, of the 50,000 charges dropped as a result of the *Askov* decision, several involved individuals charged with manslaughter and aggravated sexual assault. Consider how the victims and their families

much publicized letter to the government. (At least the judges communicated their concerns through a letter and not through another case like *Askov*.)

### Conflicting promises

Their warning may not be unfounded, especially when one considers the incompatibility of two commitments made by the Harris government concerning the administration of justice in Ontario.

On the one hand, the Harris government is committed to maintaining current levels of policing, which will likely



## Agriculture

## Modern impatience produces poor beef

Have you been dissatisfied with the beef you purchased in the supermarket? You find it isn't as tasty and tender as it used to be, maybe 10 years ago? You're not alone. You, dear consumer, have probably been eating vacuum-packed beef. There's nothing wrong with that meat. It's just that beef isn't produced like it used to be. The beef carcasses aren't left to hang for a week or 10 days before cutting them up.

Let's see what the president of the Ontario Cattlemen's Association (OCA) has to say about the subject. Harvey Graham is an honest man. In the December issue of the Ontario Beef magazine he wrote: "As I travel and work on your behalf for OCA, I get the chance to meet and talk to a lot of people involved in the beef business. One would hope that I would be getting a firm idea of what is going on and what needs to be done to improve the quality of beef we produce. The fact is, the more I see, the more concerned I become."

### In a hurry to get out a 'product'

As time has gone by, the beef industry has shown it has less and less concern for its consumers, Graham said. The breeders and feeders of cattle have steadily moved to bigger and faster-growing animals that produce carcasses that lack the consistency and portion size desired by consumers, Graham asserted. Packers have increased the speed of processing to the point at which beef does not have the maturing time needed to produce quality. And retailers, in order to remain competitive, have reduced individual customer service. The result is that now consumers are all too often disappointed with our product.

How do we turn an entire (beef) industry around? Graham wonders. He believes the task is almost impossible. But he cites the Ontario "beef linkages program" as one example of what can be done to change the way things are going.

This program, while small compared to the entire beef industry, has the potential to show what can be done.

### How it works

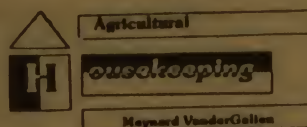
The program works like this: A specific type of cattle, fed on a specific ration to a specific packer will go to a retail market where customers will pay a premium for them — if the beef meets high quality standards. This premium will go directly back to the producer and should be enough incentive to make some changes.

The other concern that has to be addressed, Graham says, is food safety. Today, consumers (and the government) demand a much higher standard of safety (i.e., cleanliness) than years ago and consumers have every right to expect it. This issue is being addressed by the industry but will require co-operation from every producer to supply healthy, wholesome and blemish-free cattle.

### The old-fashioned way

Every day I look affectionately at a young Charolais steer that I am fattening up for my freezer and for the barbecue season. The steer will be butchered locally, the meat carcass will be left to hang in a big cooler for 10 days or so before it is cut and wrapped. That meat — mmmm — I know already taste it. Just like the good old days! And I know what kind of beef Harvey Graham eats. He's a beef farmer!

Maynard Vander Galen farms near Renfrew, Ont. He loves a good steak



## Christian farmers identify priorities in Ontario's agricultural budget

GUELPH, Ont. (CIFO) — When farmers of the 22 district associations of the Christian Farmers Federation of Ontario (CIFO) met recently at the organization's provincial board, it quickly became clear that they were ready to redesign the province's Ministry of Agriculture resulting in significant cost savings. But first they want Premier Harris and Agriculture Minister Noble Villeneuve to clear the air on a broken promise made to the province's farmers.

"Premier Harris made a promise not to touch agriculture's budget," notes CIFO president John Markus. "Once we get that cleared up our members are willing to help the government redesigning the ministry. We believe there is an opportunity to retool it for both cost savings and service to farmers."

One area of the ministry's budget that CIFO members don't want to see touched is the Farm Property Tax Rebate. Farmers passed a motion calling on the government to retain the \$157 million rebate in its present form until either a general or farm property tax reform has taken place. The rebate returns to farmers the education portion of their taxes that is levied against farmlands.

Safety nets were targeted by CIFO members as an area which can be reinvented. For example, all existing programs — like the gross revenue insurance program, net income stabilization accounts, and crop insurance — could be rolled into one program that combines

assistance for production and pricing difficulties. Voluntary in nature, this new combined safety net would have individual accounts self-directed by each farmer, carry a cap of \$125,000 per account, have escalating levels of program participation, contain stewardship components and would require only one administration source.

### 'One seamless administration'

"We think it's very realistic to design a basic program with one seamless administration," notes Elbert van Donkersgoed, CIFO's research and policy director. "We also think that delivery of this new safety net could be done through financial institutions already in existence in rural Ontario. Government administration could be limited to fraud identification."

Members of the CIFO also reiterated recent policy positions on reducing the number of country agriculture ministry offices, refocusing the work of extension agents, reducing the number of diploma-granting agricultural colleges and keeping the basics intact on agricultural research.

Farmers also believe there is

a good deal of room for resourcefulness and cost recovery within government operations. For example, CIFO members are willing to pay for many of the publications and fact sheets issued by the agriculture ministry. In addition, they also see an emerging role for posting OMAFRA information on the Internet. Finally, they believe that any revenues raised by the ministry should become part of its budget and not diverted to the overall provincial budget.

While CIFO members are willing to set their priorities for the agriculture ministry, they have expressed concern that it could shrink to the smallest government department. That situation is troublesome because agriculture continues to need an effective voice at the cabinet table due to its importance to the provincial economy.

"Agriculture and Food may not spend the amount of money that the departments of health, education and social services do, but the overall sector is responsible for 20 per cent of Ontario's economy," notes Markus. "Because of that, agriculture needs to continue to have a seat at the table."



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cheque and self-addressed stamped envelope.)



# No use witnessing to 'Nothings'

*Dear Adrian:*

How's your evangelistic mandate coming along? Mine is limping, thank you. When it comes to reaching out to strangers, we Reformed people have very little to fall back on in terms of our upbringing, you know.

When I was a boy, our family attended the Gereformeerde Kerk (Christian Reformed Church) of Joure, the Netherlands. We seldom saw strangers in church, and the ones we did see were relatives of member families, or people who had moved to our town and joined the church of the denomination

*"Strangers were people you stared at,"*

they had always belonged to.

None of these strangers expected to be welcomed enthusiastically by anyone at church. Getting to know people takes time and you don't rush that with a "hail-fellow-well-met" kind of approach to strangers, our reserved Dutch community felt.

Communities were very stable in those days. Most people died in the same town and church into which they had been born.

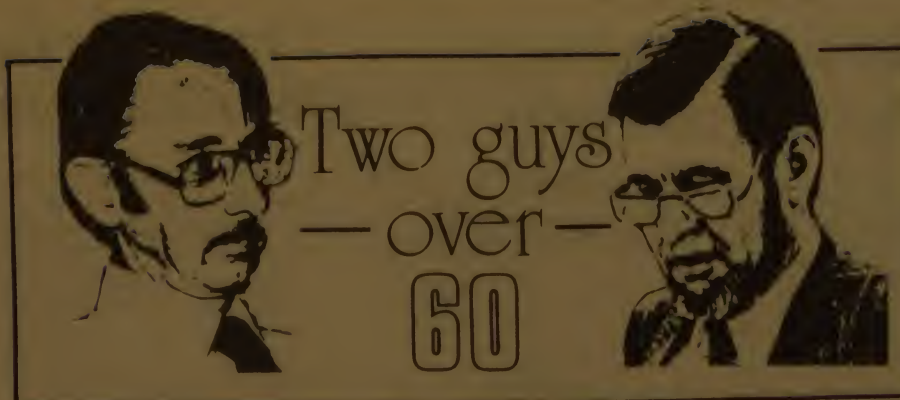
So where does one pick up the skills to welcome strangers? Strangers were people you

stared at. They were people who had to prove themselves.

As far as a congregation's evangelistic outreach was concerned, it consisted of distributing a little magazine called the *Elizabeth Bode* (the "Elizabeth Messenger") and behaving like good Christians. Most people in the town were mentally filed into certain categories. You were either Catholic, Baptist, Reformed, Mennonite or Nothing. The Dutch word we used for those who were "Nothing" was *Openbaar*, meaning, "public," presumably because they sent their kids to the public school rather than to one of three confessional schools — Catholic, Reformed or Christian Reformed.

Evangelizing was a bit like carrying coals to Newcastle. Most people went to church. And it was not considered proper for anyone to start shooting among the pigeons of other pastors or priests. So that left the "Nothings" for you to evangelize. But since you knew them so well and they knew you so well, it was hard to assume that they would ever be anything but "Nothing." And what was there in the Gospel that they did not already know? The whole surrounding culture was Christian.

I still remember how I, as a young man, and other young people from our church in Bowmanville, Ont., took part in a Youth for Christ crusade held in



Bert Witvoet

Adrian Peetoom

the local town hall. We were part of the choir, and as such became part of the musical atmosphere that was to help people make a decision for Christ during altar calls.

I remember expressing my frustration with the organizers about this "Arminian" approach to evangelism. Too much emphasis on the human will and too much emotionalism. I remember saying, I made reference to Christ's saying in the gospels that before you follow him you should count the cost.

In spite of our objections, we did stay and remained part of the crusade. I'm happy about that now. I don't look at the altar call the same way anymore. At least, I don't see it as necessarily an Arminian mechanism. I'm much more comfortable today with an intentional approach to meeting strangers and spreading the gospel. I'm open to a variety of methods, as long as believers get off their spiritual bums.

Today I know that there are no "Nothings" in this world. Everyone is either something or potentially something other than what he or she is now.

*Intentionally yours,  
Bert*

*Dear Bert,*

You raise an interesting point worth pursuing. I grew up in Blaarn, the Neth., closer to cosmopolitan cities like Hilversum, Utrecht and Amsterdam, but even there the pattern you describe was in force, though with a bit more flexibility, I imagine.

Your letter arrived just as I had begun to read Jerome Neyrey's *Paul, In Other Words*, a look at the apostle's writings through the eyes of a cultural

anthropologist. Neyrey points out how much of Paul's thinking revolved around Jewish notions of order and disorder, of ranking, of clean and unclean. And immediately I sensed how "Old Testament" our childhood really was.

"Order" was what belonged to our own tribe; we were "clean," and those not "of us" were inferior. One of "our own" was prime minister of the country, and "we" controlled local governments. Our leaders told us: we must defend what the generations before us have achieved ("remember Groen van Prinsterer and Abraham Kuyper"). Defending means maintaining order and purity, and fending off confusion and pollution.

The Reformed were not alone in this. The whole political and social structure of the Netherlands was held together by this tacit agreement between the subcultures (Reformed, socialist, Catholic and liberal): no raiding would occur. Altogether now: "You in your safe corner, and I in mine."

In the 1960s a series of three books lampooned pre-WWII times and demonstrated how each subculture was a mirror image of the other. Each one had its own songs, banners, marches, leaders, campaigns. Dutch Catholics were the best Catholics in all of Europe, Dutch socialists the best socialists, and Dutch Calvinists the best Protestants.

In such a background you simply can't witness. Witnessing (evangelizing) is opening yourself up to the "disorderly," touching the "unclean," lowering the "standards." Witnessing was what Paul was doing, and he ran into much opposition within the early Christian church. The book I'm reading demonstrates how much Paul had to fight the idolatries of old notions of order, purity and ranking, especially if those no-

tions set up "us" and "ours" based on human considerations.

Today many (not all!) Christian Reformed congregations extend a hand and welcoming words to strangers, and many more Christians have learned to let it be known that their lives are centred in Christ Jesus. There's a more evangelizing spirit available among us now than when you and I grew up.

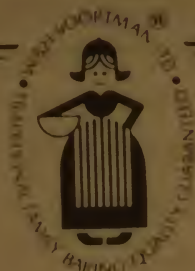
I think it is also true to say that where you find that more generous and risking spirit, you also find less pride in group identity. Christians who are genuinely interested in sharing their faith with unbelievers will be suspicious of their own purity. They know their own faith is a miracle, not an achievement. Frankly, I cringe every time I hear boasts about the accomplishments and "order" ("purity") of any congregation or denomination.

*"You in your safe corner, and I in mine."*

I was asked once to help organize a "summer festival" afternoon worship service, a celebration of God's creation as members were about to swarm out for summer holidays. In an advance bulletin notice I suggested people come in holiday clothes of their choice. Council promptly censured the notice (it was afraid of shorts), and tightened the rules as to what could be put in church bulletins. Walls. Rules. Clouds. Thunderstorms. Humbug!

When a church witnesses and evangelizes you are saying that church is an open forum and that new ideas are welcome. If your church is a closed shop, don't evangelize. In our youth it was, and we didn't.

*Less-orderly yours,  
Adrian*





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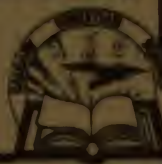


## Classifieds

Classified Rates	Births/Marriage	Birthdays	Birthdays	Birthdays	
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) Christian Courier reserves the right to print classifieds using our usual format., b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	Triple Blessings!  First On Dec. 7, 1995, Dave and Marsha Timmerman (nee Elisen) of Cambridge, Ont., were blessed with the birth of their daughter BIANCA NADINE First grandchild for Henk and Ina Timmerman of Cambridge, Ont., 10th grandchild for Bill and Nel Elisen of Listowel, Ont., and 53rd great-grandchild for Mrs. Pauline VanderKruk of Dundas, Ont.  Second On Dec. 30, 1995, ROBERT TIMMERMAN and BETHANY RYPMA celebrated their union in marriage in the United Church of Burford, Ont. Robert is the son of Henk and Ina Timmerman. Bethany is the daughter of Frank and Jenny Rypma of Burford. Robert and Bethany live in Paris, Ont.  Third On Feb. 6, 1996, Peter and Catherine Timmerman (nee Rumph), currently with CRWRC in Tanzania, received their 'gift from God' NATHAN PETER Second grandchild for Henk and Ina Timmerman of Cambridge, Ont., fourth grandchild for Albert and Ann Rumph of Cambridge, Ont., 71st great-grandchild for Lutina Rumph of Shalom Manor, Grimsby Ont., and 22nd great-grandchild for Jane Drost of Drayton, Ont.  Praise God from whom all blessings flow!  Births  VAN HELDEN (nee BIEL): With thanks to God for entrusting to us this precious gift of life, we, Tim and Sandra, are pleased to announce the birth of our daughter KARALYN SANDRA A sister for Jocelyn and Kaitlyn. Born Dec. 14, 1995, at 11:15 a.m., weighing 7 lbs., 7 1/2 oz. Grandparents are Mr. and Mrs. Karl and Grace Biel of Guelph, Ont., and Mr. Arie Van Helden and the late Mrs. Margareth Van Helden of Smithville, Ont. Home address: 2770 Lindholm Cres., Mississauga, ON L5M 4S3  Personal  ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2	  Tribute to Pastor Jacob  A long-term editorial board member, columnist, and visionary par excellence for Christian Courier turned 70 on Feb. 13, 1996. A big congratulations to PASTOR JACOB KUNTZ his wife Mane and their extended family! May God bless you in the years ahead. St. Francis of Assisi once said, "Preach the Gospel at all times. If necessary, use words." Jacob Kuntz, in word and deed, continues to be a blessing as a pastor at Holland Chr. Homes, Brampton, Ont., and in numerous volunteer functions both within the church and the larger Brampton community. He also writes the column Church Press Quotes which appears regularly in Christian Courier. The column summarizes major news items appearing in other Christian publications in Canada. He recently retired from the paper's editorial advisory committee, which he served for many years. He has been closely involved with Christian Courier, and the former Calvinist Contact, in other capacities as well. For example, during a recent subscription drive, Rev. Kuntz generated close to a hundred new readers for the paper. We wish Jacob and Mane many, many more years of love and togetherness! From your CC friends.	Birthdays    SCHINKEL: Thanking the Lord for his many blessings, we look forward to celebrating the 97th birthday on March 7, 1996, of ELIZABETH SCHINKEL Her children: Jo & John Vaandering — Brantford, Ont. Tiny Koolwijk — Alphen a/d Rijn, the Neth. Bill & Corne Schinkel — Hamilton, Ont. Corne & John Lammers — Kitchener, Ont. Joe Schinkel — Carcross, the Yukon Gerry & Ruth Schinkel — Essex, Ont. Herman & Tena Schinkel — Chatham, Ont. Ben & Winny Schinkel — Essex, Ont. Lies Schinkel — Hofstede, Belgium Willy & Olie Hiemstra — Thorndale, Ont. 41 grandchildren and 87 great-grandchildren. Oma is in good health and capably looks after herself in her own apartment at 40 Elm Street, Apt. #206, Chatham, ON N7M 2E5.	Birthdays  VAN MANEN-VAN KALSBECK: Congratulations to TIETJE VAN MANEN-VAN KALSBECK who will be celebrating her 85th birthday, D.V., on Feb. 28, 1996. "The Lord himself goes before you and will be with you; he will never leave you nor forsake you; do not be afraid; do not be discouraged" (Deut. 31:8). With much joy and gratitude to God we are looking forward to celebrating this happy event. Wilma & Taede De Vries — Franeker, the Neth. Evelyn & George Vink — Norwood Ina & Otto Jeeninga — Heerlen, the Neth. Peter Van Manen — Stratford Hans & Sadie Van Manen — Oshawa Mary & Lans Huizenga — Bramalea John & Theresa Van Manen — Oshawa Ted Van Manen — Willowdale Congratulations and much love from her children, 29 grandchildren and 18 great-grandchildren. Home address: Holland Chr. Homes, 7900 McLaughlin Rd. S. C909, Brampton, ON L6V 3N2.	Anniversaries  1956 March 11 1996 With thanksgiving to God, we joyfully announce the 40th wedding anniversary of our parents and grandparents WILLIAM and AGNES BENNINK (nee SIDERIUS) Your love for each other for all of us, and for our heavenly Father has been a wonderful blessing for us. May He continue to keep you in His care. With love from your family: Bill & Tania Dodds — Grand Rapids, Mich. Lauren, Alexandra Fred & Arlene Bennink — Ancaster, Ont. Aaron, Kaitlin, Megan David & Fran Bennink — Wyncote, Penn. P.J., Carrie, Allaina Sharon Bennink — Grand Rapids, Mich. Home address: 7 Cherryhill Dr., Grimsby, ON L3M 3B3  1951 February 19 1996 Onstwedde Mill Bay With thankfulness to God, we celebrated with our parents KLAAS and ANNIE SIEBRING their 45th anniversary. "The steadfast love of the Lord never ceases. His faithfulness never comes to an end. It is new every morning. Great is your faithfulness" (Lam. 3:22-23). Joy & Clayton (Wierenga) Harmina & Tony (Jansen) Jenny & Dennis (deGroot) Grace & Andrew (Bruinsma) Liz & Tim (Tolkamp) Elna Anita & Calvin (Struyk) Albert & Ruth (Jager) Kathleen & Mike (Ewald) Angela & Ed (VanWoerden) Heidi 33 grandchildren and 2 great-grandchildren. Address: 780 Kilmalu Road, Mill Bay, BC V0R 2P0.
Births  HOLMAN: With thanksgiving to our heavenly Father for making all things well, we, Mr. and Mrs. Klaas D. Holman, wish to announce the birth of our 10th grandchild KURTIS WILLIAM born Feb. 1, 1996, weighing 8 lbs., 3 oz. Proud parents are Henry and Lois Griffioen (Holman). A little brother for Marcia, Cynthia and Corina. Home address: 1851 Whitfield Rd., Port Perry, ON L9L 1B2.		For Rent  In-law type living space avail. Approx. March 15, 1996, + 1050 sq. feet. All utilities + central vac incl. Laundry facilities avail. Vineland, Ont., area, + 6 min drive from QEW. Call (905) 562-3173. No smoking indoors. Excellent for two people.	Vacations  GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN year-round accommodations FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.		



## Classifieds

Anniversaries	Obituaries	Obituaries	Teachers	Teachers
 <p>1951 1996 Kokkangi Drayton Thy word is a lamp to my feet and a light to my path With thankfulness to God we celebrate with our parents <b>ALICE and HANK REINDERS</b> 45 years of marriage on Feb. 17, 1996. May the Lord bless you with many more healthy, happy years Jean &amp; George — Guelph, Ont. Cheryl, Aliso, Jay Rose — Sarnia, B.C. Fred &amp; Carol — Bore, Ont. Garry &amp; Angie — Wasaga Beach, Ont. Dini Fran &amp; Rob — Hudson's Hope, B.C. Bethany, Thomas, Preston Ron &amp; Marion — Kitchener, Ont. Chad Shane, Chelsea Marlyn &amp; Murray — Mt. Forest, Ont. Scott, Carle Joy &amp; John — Guelph, Ont. Krysha Address: Box 144, Drayton, ON N0G 1P0</p>	<p>Hoomsterzwang Brampton Fr. Ont. Aug. 11, 1904 - Jan. 1996 <b>JOHN SIKKEMA</b> want home to be with our Lord. Safe in the arms of Jesus Psalm 116. Loving husband of Gnetje Sikkema (Soepboer) Dear father of Evert &amp; Kay Sikkema Audrey &amp; Peter Straatema Jack &amp; Theresa Sikkema Appi &amp; Susan Sikkema 17 grandchildren and 36 great-grandchildren Home address: Holland Chr. Homes, 7900 McLaughlin Rd S., 413 TT, R.R. 10, Brampton ON L6V 3N2</p> <p>Psalm 117 On Jan. 19, 1996, <b>WILLIAM VANDERGANG</b> entered into glory at the age of 83 at Faith Manor Nursing Home in Brampton, Ont. Loving husband of Catherine (nee Teekens) Dear father of Anita &amp; Bernard Teenings — Dundas, Ont. Agnes Vandergang — Toronto, Ont. Dear grandpa to William, Catherine, Mark, Anna and Heather A memorial service was held on Jan. 23, 1996, at the Nehoboth Fellowship Chr. Ref. Church, Etobicoke, Ont. Rev. John Tenenhuus officiating. Correspondence address: 7900 McLaughlin Rd S., P1103, Brampton, ON L6V 3N2</p>	<p>"Blessed are those whose strength is in you, who have set their hearts on pilgrimage. They go from strength to strength, till each appears before God in Zion" (Ps. 84:4 and 7). On Saturday, Feb. 10, 1996, God took home into His eternal rest and glory, our dearly loved mother, grandmother and great-grandmother <b>GEERDINA (DINA) VAN DER LAAN-BEEKHUIS</b> at the age of 91 Since Dec. 25, 1976, widow of her beloved husband, Harm van der Laan. "Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord is my strength and my song; he has become my salvation" (Is. 12:2). We praise and thank our faithful God for her steadfast faith, her courage, her wisdom and her love for all of us. Her children: Siny &amp; Herman de Jong — Jordan Station, Ont. Diane van der Laan-Feunikes — Leiderdorp, the Neth. Hank &amp; Anne van der Laan — London, Ont. Harry &amp; Renate van der Laan — Wijk by Duurstede, the Neth. Rike van der Laan — Toronto, Ont. Co &amp; Alice van der Laan — Edmonton, Alta. Dear grandmother of 32 grandchildren and 19 great-grandchildren. A memorial service was held at Holland Chr. Homes, Brampton, Ont., on Feb. 14, 1996. The funeral service was held at Millard George Funeral Home, London, Ont., on Feb. 16, 1996. Interment at Memorial Gardens, London, Ont. Correspondence address: Siny de Jong, 4414 Jordan Rd., Jordan Station, ON L0R 1S0</p>	<p><b>Calgary Christian School</b> seeks a <b>SECONDARY PRINCIPAL</b></p> <p>Calgary Christian School (CCS) is a well-established, interdenominational school with 650 students in grades K-12. A Secondary Principal is required to direct and oversee the operations of the secondary campus with a staff of 20 and approximately 250 students in grades 7-12. The Principal must be able to articulate a sound vision of Christian education and be committed to working as a member of an administrative team. CCS seeks a principal with training and experience in Christian educational leadership and excellent communication and interpersonal skills. The successful candidate must be qualified for Alberta Teaching Certification.</p> <p>Application deadline is February 29, 1996. Please send resume, a statement of your vision of Christian education and leadership, and references to:</p> <p>Mr. J. Lindemulder, Chairperson of the Board Calgary Christian School 2839-49 St. S.W., Calgary, AB T3E 3X9 Phone: (403) 242-2896; Fax: (403) 242-6682</p> 	<p><b>Abbotsford Christian School</b></p> <p><b>Teacher Recruitment for 1996/97</b></p> <p>Abbotsford Christian School, a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the Central Fraser Valley near Vancouver. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.</p> <p><b>Abbotsford Christian School</b> Clayburn Hills Campus (K-7), Principal: Ed Noot 3939 Old Clayburn Road Abbotsford, BC V2S 6R7 Telephone: (604) 850-5342 Fax: (604) 850-7075</p>
<p><b>Obituaries</b></p> <p>Bosum, Fr. Rockwood Ont. March 7, 1929 - Feb. 8, 1996 On Feb. 8, 1996, our much loved sister, sister-in-law and aunt <b>DOROTHY KUIKEN</b> (nee LOOYENGA) went home to be with her Lord, after a courageous battle with cancer. Simon Boonstra — Wilkesdale, Ont. Jack &amp; Louise and family, Diane &amp; John and family, Art John &amp; Ali Looyenga — Acton, Ont. Rick, Harry &amp; Kim (fiancee) and family, Sid &amp; Hilda, Rosemary and family, Gerald Ann Looyenga — Acton, Ont. Brandon, Anthony May the Lord be with Jake and his family and give them strength and comfort. They that wait upon the Lord shall renew their strength</p>	<p>March 2, 1926 - Feb. 2, 1996 "I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121:1-2). On Feb. 2, 1996, after a valiant struggle with cancer, the Lord took our mother and grandmother <b>ELSIE VRIESEMA</b> home to be with her Savior. She is survived by her loving husband Frank Vriesema. Beloved mother and grandmother of Fred &amp; Glenda Vriesema — Wyoming, Ont. Josh, Charles, Daniel, Janelle John &amp; Joanne Vriesema — Chatham, Ont. Michael, Stacie Evelyn &amp; Keith Hurt — London, Ont. Bob &amp; Rita Vriesema — Dresden, Ont. Denise, Renee, Nicole Richard &amp; Kelly Vriesema — London, Ont. Aimee The funeral service was held on Feb. 5, 1996, at the Chr. Ref. Church, Dresden, Ont., with Pastor John Noordhof officiating. Correspondence address: F. Vriesema, P.O. Box 681, Dresden, ON N0P 1M0</p>	<p><b>Teachers</b></p> <p><b>HOUSTON, B.C.:</b> Houston Chr. School invites applications for teaching the humanities and math/computers to 67 students in our secondary grades (7-12) in the 1996-97 school year. The school is expanding to include Grade 12 next fall. A gym was opened last November and we look forward to offering a full program from K-12 to about 170 students in total. New teachers should be able to teach several subjects — a combination of English, social studies, history, Bible or a combination of math, computers and business. Houston is a forestry based community of some 4,500 people. Applications will be welcomed by:</p> <p><b>Jack VandenBorn, Principal</b> Houston Chr. School P.O. Box 237 Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7738</p>	<p>Possible opening for a full-time itinerant French teacher. This teacher is responsible for teaching French from grades 1-7.</p> <p>Possible opening for a Learning Assistance/Special Education co-ordinator. This person will be responsible for administering and co-ordinating the work of Learning Assistance and Special Ed department in an elementary campus with approximately 400 students. This role also involves the supervision of the aides who staff the department.</p> <p>Possible opening for an elementary Assistant Principal. This person will form part of an administrative team at one of our elementary campuses. Responsibilities could be primarily curricular or administrative in nature depending on experience and qualifications.</p>	<p><b>Abbotsford Christian School</b> Secondary Campus (8-12), Principal: Dwight L. Moodie 35011 Old Clayburn Road, Abbotsford, BC V2S 7L7 Telephone: (604) 850-5342 Fax: (604) 859-2240</p> <p>Three openings due to growth, for teachers with experience in combinations of three or more of the following areas: Counselling, Bible, Social Studies, Choral Music, French, English, Coaching Basketball or Volleyball. We will have a one-year term position to replace a teacher going on leave of absence as well.</p>
<p>On Jan. 28, 1996, while on vacation in Barbados, our dear friend <b>JANE LUSE</b> was taken home by her Lord and Savior. We will miss her greatly, but are comforted by knowing that she is now at rest with her Lord, whom she loved dearly. Jane is survived by her husband Hans. We pray that Hans may experience God's comforting love as he begins to adjust to this very empty place in his life. Joan &amp; John Barwegen Ann &amp; Henk De Ruiter Hilda Roukema Sonya Straatsma Willy &amp; Tom Tiemens Joanne &amp; Harry VanRoon Correspondence address: Hans Luse, 8 Church St. E., Brampton, ON L6V 1B9</p>				



Teachers		Teachers		Teachers		Job Opportunities		Job Opportunities			
<p><b>DUNCAN, B.C.:</b> The Duncan Chr. School Association operates a Christian interdenominational day school from K-12, with 350 students. We invite applications for the following elementary positions. Possible vacancy at the upper intermediate level and a Special Education teacher is also needed. The qualifying applicant should be eligible for BC certification. Please send application, resume and reference to:</p> <p><b>Mrs. J.M. Spyksma</b> 5781 Chesterfield Street Duncan, BC V9L 3M1 Phone: (604) 746-5341 Fax: (604) 746-3615</p>		<p><b>High School Principal</b></p> <p>The Peoples Church, Toronto, Ont., requires an experienced high school principal for the 96/97 school year for Peoples Christian Academy. Fax (416) 222-3344 for resumes/inquiries to the attention of Don McNiven, Headmaster. Deadline: March 1, 1996.</p>		<p><b>Christian Labour Association of Canada</b> <b>Administration Office</b> <b>Hamilton, Ontario</b></p> <p>has the following immediate full-time positions available</p> <p><b>Assistant Benefit Plans Administrator</b></p> <p>The person we are seeking should possess a degree in business administration or the equivalent. In addition, the applicant should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.</p> <p><b>Administrative Assistant</b></p> <p>This person should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.</p> <p>Applications should be received, no later than March 1, 1996, addressed to:</p> <p><b>Christian Labour Association of Canada</b> P.O. Box 4207, Station "D" Hamilton, ON L8V 4L6 Attention: Peter Van Duyvenvoorde, Administrator Phone: (905) 575-9544; Fax: (905) 574-8366</p>		<p><b>Christian Labour Association of Canada</b> P.O. Box 4207, Station "D" Hamilton, ON L8V 4L6 Attention: Peter Van Duyvenvoorde, Administrator Phone: (905) 575-9544; Fax: (905) 574-8366</p>		<p><b>Seeking a pastor/evangelist</b></p> <p>The New Life Community Christian Reformed Church, Pickering, Ont., is in need of a part-time pastor/evangelist. This is an ideal position for a non-ordained student or a retired pastor. We would like to fill this position by June 1, 1996. This position is also open to applicants who are interested in serving during the summer months.</p> <p>Please send resumes to: Christine Petrovich, 1453 Old Forest Road, Pickering, ON L1V 1N8. Phone: (905) 839-7476. Fax: (905) 509-1901.</p>		<p><b>Seeking a Pastor</b></p> <p>Horizon Community Church, a new Christian Reformed Church ministry envisioned by a congregation of 100 families, is seeking pastoral leadership. The church is in the growing suburban community of Highlands Ranch, a part of the Denver Metropolitan Area. Key to the church's organization is dynamic preaching of God's word, exciting worship, and the sharing of the gospel in active outreach to a suburban community. Experience not only in effective preaching but also in giving leadership for a multiple staff ministry is valued. Please send inquiries and/or resumes to Search Committee, c/o Frank Velzen, 3412 South Race, Englewood, CO 80110; Phone (303) 789-3076.</p>	
<p><b>LACOMBE, Alta.:</b> Lacombe Chr. School, situated in the town of Lacombe in central Alberta and serving 350 students in K-9, invites applications for a Jr. High (7-9) Math/Computer teacher for the 1996-97 school year. Possible openings are also anticipated in the elementary (1-6) grades. Please send applications and inquiries to:</p> <p><b>John Piers, Principal</b> Lacombe Chr. School 5206-58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760</p>		<p><b>The Society for Christian Education in Southern Alberta</b></p> <p><b>802-6th Avenue North</b> <b>Lethbridge, AB T1H 0S1</b></p> <p>invites applications for the possible following positions:</p> <p><b>TABER CHRISTIAN SCHOOL</b> 1 Elementary teacher — Grade 3-6 1 Junior High teacher — Grade 7-9 <b>Contact:</b> <b>David O'Dell, Principal</b> <b>(403) 223-4550</b></p> <p><b>IMMANUEL CHRISTIAN SCHOOL</b> 1 Grade 6 (60%) and Junior High (40%) French teacher 1 Kindergarten teacher 2 Science - Math - Grade 10-12 teachers 1 Librarian <b>Contact:</b> <b>Mike Hoyer, Principal</b> <b>(403) 328-4783</b></p>		<p><b>Job Opportunities</b></p>		<p><b>REDEEMER FOUNDATION</b></p> <p><b>MAKING IT POSSIBLE!</b></p> <p>Join a growing number of Foundation members in laying the Cornerstone of financial support for Redeemer College. Redeemer is the place to be in Ontario for a high-quality, Christian liberal arts university education.</p> <p>— CORNERSTONE '96 — <b>BE A PART OF IT!</b></p> <p>For more information and a free brochure, call the Redeemer Foundation at 1-800-263-6467 or 1-905-648-2131.</p> <p>REDEEMER COLLEGE - A CHRISTIAN UNIVERSITY COLLEGE - 777 Hwy. 53 E., Ancaster, ON, L9K 1J4</p>		<p><b>MAPLE RIDGE, B.C.:</b> Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to:</p> <p><b>Rod Berg, Principal</b> Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1685</p>		<p><b>SARNIA, Ont.:</b> Sarnia Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8 to 220 students. We invite applications for two teaching positions: one in the senior grades and another for a teacher on a leave of absence at a grade level yet to be determined. Interested, qualified applicants should submit a letter of application, references, and resume to:</p> <p><b>Pete Weening, Principal</b> 1273 Exmouth Street Sarnia, ON N7S 1W9 School: (519) 383-7750 Home: (519) 542-4120 Fax: (519) 383-6304</p>	



## Classifieds

Teachers	Job Opportunities	Job Opportunities	Miscellaneous	Miscellaneous
<p><b>OKANAGAN NORTH (Vernon), B.C.:</b> The Vernon Chr. School is an interdenominational school providing education to 210 students in Kindergarten through Grade 8. Due to anticipated growth and staff turnover, there are <b>teaching positions</b> opening for <b>Primary and Intermediate grades</b>. Please direct any inquiries to:</p> <p><b>Elco Vandergrift, Principal</b> R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345 Fax: (604) 545-0254</p>	<p><b>YOUTH PASTOR</b></p> <p><b>Immanuel Chr. Ref. Church, Hamilton, Ont.</b>, approximately 650 members, is seeking a pastor to join our team and work primarily in the area of youth ministry. Applicants must be able to preach and to provide leadership, along with the youth leaders, in developing our youth programs based on the CRC Relational Model for Youth Ministries. For more information, or to send a resume, by <b>March 30, 1996</b>, contact: <b>Calling Committee, Immanuel Chr. Ref. Church, 61 Mohawk Rd. W., Hamilton, ON L9C 1V9</b> or call (905) 389-3510.</p>	<p><b>INSURANCE CAREER</b></p> <p>Insurance Brokerage in the <b>Niagara Peninsula</b> has a <b>full-time position available for a customer service broker</b>. The person we are seeking will preferably have experience with a property casualty insurer or an insurance brokerage. The applicant should have excellent administration and communication skills to work in a growing, dynamic environment dedicated to excellent customer service. Responsibilities include assisting in our niche and group markets. Resumes are held in strict confidence. Please mail to:</p> <p><b>Meester Insurance Brokers Ltd.</b> Box 299, Smithville, ON L0R 2A0</p>	<p><b>PARKVIEW MEADOWS RETIREMENT VILLAGE</b></p> <p>Townsend, Ontario "A unique Christian Retirement Centre" has for sale <b>A 2-BEDROOM LUXURY SUITE</b></p> <p>Nestled in the picturesque village of Townsend, Ont., known for its bicycling and walking trails. You will find this unique Christian Retirement Village just west of Jarvis, Ont.</p> <p>Available by covered walkway is the nursing care centre, dining hall, Sunday worship services, hairdresser, bank, tuck shop, library workshops, games room, craft room, daily activities, etc.</p> <p>To view this spacious apartment call (905) 768-5239</p>	<p><b>REDEEMER COLLEGE</b></p> <p>The time is right for <b>REDEEMER COLLEGE</b> <b>R.R.S.P.'s</b></p> <ul style="list-style-type: none"> <li>✓ RRSP deposit limit increased to \$14,500 for 1995. With the 1995 deadline of Feb. 29, 1996 fast approaching, consider making your 1995 contribution soon to avoid the February rush.</li> <li>✓ A Redeemer College RRSP earns a very competitive interest rate, compounded semi-annually.*</li> <li>✓ For information, call toll free:</li> </ul> <p><b>1-800-263-6467.</b></p> <p><small>*Determined in January &amp; July of each year in relation to the Consumer Price Index</small></p> <p>777 Hwy. 53 E., Ancaster, ON, L9K 1J4, (905) 648-2131</p>
<p><b>PRINCE GEORGE, B.C.:</b> Cedars Chr. School has full-time and part-time opening at the junior/senior high school level in English, Physical Education/Athletics, Chemistry, Biology, Business, Math, French. Applicants must be eligible for membership in the B.C. College of Teachers and should have the ability to teach from a Christian perspective. Please send in resumes, including a Christian Education Philosophy statement to:</p> <p><b>Cedars Christian School</b> 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>	<p><b>Miscellaneous</b></p>	<p><b>Miscellaneous</b></p>	<p><b>Personal</b></p>	<p><b>Miscellaneous</b></p>
<p><b>SURREY, B.C.:</b> Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has an opening in the area of <b>industrial education</b> for the 1996/97 school year. Applicants should send resumes to:</p> <p><b>Mr. Al Boerema, Principal</b> Fraser Valley Chr. High School 15353-92 Avenue Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	<p><b>Come Into His Presence...</b></p> <p><b>Meditations on the Psalms</b></p> <p>The book of Psalms is filled with human emotion: cries of anguish, whispers of fear and despair, quiet hymns of peace, and shouts of joy. <i>Hear Me, O God</i> is a collection of 150 meditations on these moving songs. Writing with warmth and insight, author Wayne Brouwer weaves together stories and his experiences as a Christian Reformed pastor to draw us into a fresh look at the message of each psalm for our own lives. Order a copy of <i>Hear Me, O God</i> for yourself and one for someone you love.</p> <p>#1701-0660CC \$12.45<sup>US</sup>/16.80<sup>CAN</sup></p> <p>Also by Wayne Brouwer:</p> <ul style="list-style-type: none"> <li>● <b>WALKING ON WATER:</b> Faith and Doubt in the Christian Life #1701-0700CC \$9.25<sup>US</sup>/12.50<sup>CAN</sup></li> </ul>	<p><b>Miscellaneous</b></p>	<p><b>Widower, active and in good health, likes to meet Christian lady.</b> (SW or Central Ontario). Age 56-64. Please reply with note, name and phone number to <b>File #2638, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</b></p>	<p><b>Miscellaneous</b></p>
<p><b>WALLACEBURG, Ont.:</b> Wallaceburg Chr. School announces probable opening for a <b>PRINCIPAL</b> for September 1996. Wallaceburg Chr. School has about 90 students K-8 from a wide variety of denominational backgrounds. Principal has teaching responsibilities.</p> <p>Respond to: <b>Wallaceburg Chr. School</b> 693 Albert St. Wallaceburg, ON N8A 1Y8 Attention: Principal Search Comm.</p>	<p><b>For Sale</b></p>	<p><b>For Sale</b></p>	<p><b>Serving Your Community for 23 Years</b></p> <p><b>JOHN HOVIUS</b> Lawyer, Certified Mediator</p> <p>Divorce, Separation, Custody, Access, Support, Estates, Wills, Civil Law</p> <p>Solutions for difficult problems</p> <p>135 James St. S., #425, Hamilton, ON L8P 2Z6 Phone: (905) 526-0780</p>	<p><b>For Sale</b></p>
<p><b>For sale: Solid oak church pews.</b> It's a seating capacity for 100. Red upholstered seats and backs. Excellent condition. Call <b>Rev. Robert Degraw, Centralia, Ont.</b>, at (519) 228-6839.</p>	<p><b>For Sale</b></p>	<p><b>For Sale</b></p>	<p><b>For Sale</b></p>	<p><b>For Sale</b></p>



## Classifieds

Miscellaneous	Events	Events	Events	Events
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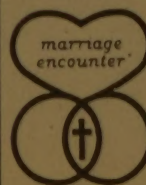


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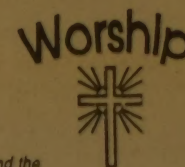
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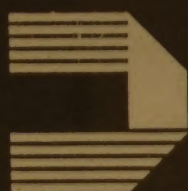
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## News

# South African broadcasting arm defends new policy on religious air time

*Christians object to cuts in broadcasting slots*

**Richard Nyberg**

**GABORONE, Botswana (NNI)** — The state-run South African Broadcasting Corporation (SABC) has defended its new policy on religious broadcasting, arguing that fears expressed by Christians about cuts in air time were unfounded, given recent increases in the total allotment to religious broadcasting for all faiths.

The SABC's latest statement on the issue followed comments from the South African Catholic Bishops' Conference, which viewed what it saw as reductions of air time as a "grave slight to the whole religious community" of South Africa and as proof of a wish to sideline religion as an influence in the life of the nation.

## Larger pie, smaller slice

In a statement on Jan. 24, spokespersons for the Bishops' Conference said there had been no consultation with religious groups, nor with the SABC's recently formed religious broadcasting panel. The bishops complained of plans to confine religious programs largely to Sundays only.

The SABC responded on Jan. 28 saying that the total time committed to religion had been increased to 425 minutes a

week from 380 minutes a week in June 1995. A further increase of broadcast time for religious groups could be considered later, if funds permit.

The policy, according to the SABC, stipulates that the current 425 minutes of air time be divided up among the country's religious communities, with the majority Christians receiving 70 per cent, or 297.5 minutes. Hindus, Muslims, African traditional religions and African cultural programs would be allotted five per cent or 21.25 minutes each.

Judaism would be allotted three per cent, or 12.75 minutes, and there would be a free allocation of 12 per cent, or 51 minutes. The SABC claimed it had received input from the corporation's religious broadcasting panel on the 425 minutes of air time.

Percentages were based on membership of each religious group in relation to the national population of some 45 million. All religious slots, the SABC continued, had been designated as "multilingual," as all 11 official languages would be used in prime time and Sunday worship programs.

However, under the scheme, which went into effect on Feb. 4, Christian broadcasters in



South Africa's Lynnwood Ridge Dutch Reformed Church

South Africa lost some 25 per cent of the air time that had been allotted to them previously. The action has prompted waves of faxes and telephone calls at the rate of some 30 per day to SABC officials.

In particular, Christians had

demanding that Christian Television (CTV), which features religious broadcasts from the 18,000-member Rhema Bible Church, the Apostolic Faith Mission, the Pretoria Hatfield Christian Church and the Trinity Broadcasting Network, not cancel the local NNTV channel

as scheduled at the end of January. For four-and-a-half years, CTV had been providing up to 26 hours of monthly programming, mostly on early Sunday mornings.

The new religious broadcasting policy was adopted in efforts to give all religious groups a chance to apply for time on state-run TV and radio, based on their membership numbers.

## Monopoly of Christians

Prior to South Africa's first all-race elections in April 1994, which gave the vote to the majority black population for the first time, religious programming over state radio and television was monopolized by Christians.

In its Jan. 28 statement, the SABC noted that its 12 public service radio stations currently allocate 92 hours a week to religious broadcasting, serving denominations in a "focused, language-specific way."

Afrikaans Stereo, the SABC said, allocated 521 minutes weekly to religious broadcasting, 95 per cent of which was comprised by Christian programs and the rest by Islamic slots. Radio Zulu has given 73 per cent of its religious slots to Christian programming, 14 per cent to native African religions and the rest for what it calls "inter-faith" programs.

# Vander Zalm returns to political scene in B.C.

**James Kwantes**

**ABBOTSFORD, B.C.** — Bill Vander Zalm is back. A group of Christians that includes the former B.C. premier has formed a Christian political lobby group which aims to force moral issues and traditional family values into the spotlight at election time.

Vander Zalm, a founding director who hosted the first meeting of the Christian Coalition of B.C., said Abbotsford is one area where the group could have "a considerable impact."

"We won't change the world overnight, but hopefully we can have a positive influence, especially in areas like the Fraser

Valley and the Okanagan," Vander Zalm said at a meeting held on Jan. 27.

Don Spratt, a Surrey resident and the executive director of the new group's B.C. wing, says Abbotsford MLA John van Dongen's bolt from the legislature during the bubble-zone (restricted area around an abortion clinic) vote is an example of actions the group will monitor and publicize during election campaigns.

"I understand that (van Dongen) probably wasn't prepared for the kinds of vicious attacks he sustained," said Don Spratt, a former Operations Rescue activist.

"But we need to elect politicians that will stand up for their beliefs," Van Dongen later

said he regretted leaving the legislature instead of voting against the bubble-zone legislation.

Spratt called the recent court decision overturning the bubble-zone law "the first real win for B.C.'s pro-life movement in a long time."

The Christian Coalition of Canada is modelled after the American organization of the same name, which is a powerful force in U.S. politics.

But unlike the U.S. coalition, which is strongly aligned with the Republican party, the Canadian group will issue candidate scorecards and conduct its own campaigns rather than endorse political parties or candidates, says Spratt.

"We want to train and or-

ganize the Christian community and other faiths into a coalition on a non-partisan basis," said Spratt. He said the group will work with other Christian organizations like Focus on the Family and the Evangelical Fellowship of Canada.

Noting Christianity's influence on Canada's history, Spratt said it's high time the voice of Christians was heard again on the political scene.

"It's not about imposing our morality on others," said Spratt. "It's about having a say as equal citizens. Too often, the Christian community has not been willing to stand behind Christian politicians."

The group has an office in Surrey.

## No Issue on March 1, 1996

In keeping with our no-issue schedule (see box on page 3), we will **not publish** an issue on **March 1, 1996.**

Deadline for the next issue (**March 8**) is **Wednesday, February 28, 1996.**